

THE
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Remarks on an Article in the Eclectic Review for May and June, 1825; viz. A Review of "Considerations addressed to the Eclectic Reviewer in Defence of those who maintain that Baptism should precede Communion." By Joseph Kinghorn.

THE obnoxious tenet which this Reviewer, in the article referred to, has so vehemently opposed, is nothing more nor less than that "*Baptism should precede communion*;" a tenet corresponding with "the prevailing practice" (himself being judge) "of perhaps all the churches, whether national or congregational, in christendom;"* an admission, which, by the way, ought to shield those Baptists, who act upon their avowed principle in regard to the discipline of their churches, from the charges of sectarianism, bigotry, &c. &c. And yet, the defence of this principle, that Baptism ought, in every case, to precede communion, and is necessarily the *term* of communion at the Lord's Supper, is the head and front of Mr. Kinghorn's offending. It is this, gentle reader, that has called forth the anathemas of this Reviewer, who profanely ventures to designate the conscientious practice of refusing to admit any to communion with the baptized churches who have not been baptized, as demanding from them "a ticket of admission!"

If this were a matter of human regulation, and, if those who are called "strict Baptists" did not produce for a reason that "so hath the Lord commanded," the contemptuous charge could not be repelled; but the Reviewer knows,

and before the conclusion of his angry strictures, he is compelled to acknowledge, that the whole subject is resolved into the question, "What is the law of Christ," the supreme lawgiver, in his church? This is certainly the question, whether those who call Jesus, Lord, should not do the things which he has commanded; and in that precise way, and according to the order which he has enjoined? Had the Reviewer confined himself to the consideration of it, he might have saved himself much labour, and Mr. Kinghorn would have been preserved from much abuse.

As might have been expected, the Eclectic Reviewer has taken his position in the *rear* of the Rev. Robert Hall: who can sufficiently admire his wisdom and prudence, to say nothing of his meekness and humility! He says, "Mr. Hall lays it down as his fundamental principle, that *every* church which prescribes, as a term of communion, what the New Testament has not enjoined as a condition of salvation, is wrong and blame-worthy; and that the strict Baptists are so, inasmuch as, by requiring uniformity of sentiment on the subject of Baptism, they do exact what they themselves admit to be not a condition of salvation." P. 432.

The Reviewer, having made this statement, condescends to inform his readers, how the strict Baptists

* See Eclectic Review for May, p. 432.

reply. "First, they say, we are right in so doing, because Baptism is specifically excepted by Christ himself, from the application of every scriptural principle." P. 433.

And is it true that they do make this reply? No, this is what this gentleman, who misrepresents their sentiments, says for them. *They* say, Baptism, as an institution appointed by Christ himself, is to be observed by all his disciples as the first public act of homage to his authority, and, therefore, ought not by any considerations whatever to be superseded, nor its place in the order of Christian obedience to be in any way altered.

The Reviewer acknowledges they do not exact Baptism as a condition of salvation, and in this he only does them justice; and he might have added with equal justice, that the reason why they make Baptism a term of communion is, because they are fully persuaded, from the words in which their Lord's commission is expressed, and from the inspired history of the manner in which the apostles carried that commission into effect, that they are justified in so doing.

The Reviewer states for them their second reply to Mr. Hall's reasoning, as follows:—"Secondly;—And this is, perhaps, the most extraordinary specimen of arguing that was ever employed in any controversy—if we have not a right to insist on uniformity in this particular, then the Church of England *had* a right to insist on uniformity in other particulars. If we are chargeable with schism in dividing the church of Christ, by insisting on our terms of communion, then the authors of the Act of Uniformity were justified in insisting on *their* terms of communion. If the former argument is what logicians term, a begging of the question, the latter is something beyond a *non sequitur*:

it is an argument turned topsy turvy, proving the very opposite of the inference drawn from it. Yet, so delighted is Mr. Kinghorn with this most fantastic paradox, borrowed from the estimable vicar of Chobham, that he gravely urges it again and again; and in the pamphlet before us, seems to exult in the annihilating conclusion, while he asks, '*Why do not Mr. Hall and the Eclectic Reviewer go to the Establishment?*'" P. 433.

Surely this distorted representation of Mr. Kinghorn's statement, will, in the estimation of those who have candidly perused his pamphlet, be ruinous to the credit of the Reviewer; what he has insinuated and asserted being entirely different from any thing which appears in Mr. Kinghorn's pamphlet, or from what has been written by any one on his side of the question. It has, in fact, no claim to regard; and it only excites my surprise, that any man who has any respect for his reputation, should have ventured to publish such glaring misrepresentations! The statements he has made are *not* the arguments of the strict Baptists, but the fabrications of the Eclectic Reviewer. The cutting reply of Nehemiah to Sanballat's "open letter," and to his five times repeated slanders, are applicable to this case; "There are no such things as thou sayest, but thou feignest them out of thine own heart."

It will be seen that more than once he amuses himself by ringing changes upon Mr. Kinghorn's words. "*Why do not Mr. Hall and the Eclectic Reviewer go to the Establishment?*" I ask him in return, Why he did not give a frank reply to this question, and why did he forbear to notice a single expression in its connexion? Did he feel that it would better suit his purpose to select a few words,

which, from being separated from their context, might either mislead or irritate his reader? If he were so disposed, he might, in precisely the same way, produce expressions of the inspired writers inculcating idolatry and atheism! He would have acted with equal candour and integrity had he asserted, that because Elijah "shouted out,"—"If Baal be God, serve him;" that he encouraged the Israelites in their rejection of the God of Israel.

The Reviewer sneers contemptuously and repeatedly at Mr. Kinghorn, because he had said, "Mr. Jerram is a man of sense!" Not being able to find this expression in the pamphlet which had come under his review, I was at a loss to account for the grounds of his saying, "Mr. Jerram owes Mr. Kinghorn a bow!" (P. 434.) At length I recollected, that this *polite*, but unfortunate phrase, was in the preface of Mr. Kinghorn's Defence of Baptism, a term of Communion, P. xxii. And I certainly could not help admiring the cautious manner in which the Reviewer had displayed *his* sense in taking only a short paragraph for the purpose of holding up Mr. Kinghorn to scorn and ridicule. Professing "to state the argument in Mr. Kinghorn's own words," he quotes from that preface, P. xxi. xxii. but spares himself the trouble of transcribing the application which Mr. Jerram had made of his argument: Why had he not taken the words which immediately followed; but this would have spoiled the pleasure he derived from sneering at the expression, "Mr. Jerram is a man of sense!" Such disingenuous conduct is matter for sincere lamentation!

For the use of those who may not have Mr. Kinghorn's Defence, &c. at hand, I will transcribe that part of the argument which the Reviewer has omitted. "The reason-

ing that can dispose of an institution of Christ by removing it from its primitive station, introduces so lax a principle, that no precept which we do not consider essential to salvation can stand its ground. If we are not bound to adhere to a positive appointment of Christ, which is confessedly permanent in its obligation, we in vain assert that it is of consequence to form a church according to the plan which Christ has furnished; for it may always be retorted, What avails your pleading scripture, when you reason away the authority of one of its plainest institutes? Mr. Jerram is a man of sense; he sees the advantage which is given them, and we doubt not he will use it."

What is there in this, I ask the Reviewer, that deserves his contempt! Addressing the defender of Nonconformity, I would refer him to his own arguments, and use the language of Cowper:

"You laugh, 'tis well: the tale applied,
Will make you laugh on t'other side!"

The Reviewer *is a man of sense*, and he well knows that judicious churchmen will justify themselves in observing rites confessedly of human appointment, if nonconformists, who plead for the sufficiency of the scriptures alone as the directory for the church of Christ, reason away the authority of one of its plainest institutes:—and I hesitate not to affirm, that nothing is more plain in the New Testament than this, that Baptism, "in its primitive station," always preceded an admission to the Lord's Table.

The Reviewer is challenged to produce a proof, either from Mr. K—'s writings, or those of any other strict Baptist, that they have ever reasoned on the principles which he has imputed to them! He says, that to make Baptism a term of communion, is in effect to say, "If we have not a right to insist on

uniformity in this particular, then the Church of England *had* a right to insist on uniformity in other particulars. If we are chargeable with schism in dividing the church of Christ by insisting on *our* terms of communion, then the authors of the Act of Uniformity were justified in insisting on *their* terms of communion." "Mr. Kinghorn," he adds, "is so delighted with this most fantastic paradox, borrowed from the estimable vicar of Chobham, *that he gravely urges it again and again,*" &c.

Mr. Jerram had charged Mr. Hall with having said in effect, that the difference of sentiment respecting Baptism between the Pædobaptists and the Baptists, is not a legitimate cause of separation in a distinct congregational church; and from this Mr. Jerram argues, that "if a difference of opinion on this important rite, a difference so great as to *annul* the ordinance in the minds of Baptists, be not a legitimate cause of separation, and if even a scriptural attendance to the ordinance of Baptism might be merged for the sake of peace, then surely things of 'minor importance,' such as being required to 'kneel at the sacrament,' ought not to be considered as a legitimate cause for separating from the Church of England." It was from this reasoning of Mr. Jerram that Mr. Kinghorn inferred, that those Baptists who compromise the ordinance of Baptism; as a term of communion, or who, by admitting the validity of Infant Baptism, depart from the scriptural pattern, cannot, with any consistency, object to other matters of human invention in the church, and that, therefore, they have no justifiable reason for refusing to commune with the National Establishment. Can any thing in the practices of the Church of England, in the estimation of a Baptist, be more

"superstitious and absurd" than Infant Baptism? If, then, Baptists agree to merge scriptural Baptism for the sake of communion, why not, upon the same principle, agree to comply with the requisition of kneeling at the sacrament? As it is impossible for a Baptist, without manifest inconsistency, to admit the validity of Infant Baptism; so it is equally inconsistent for those Baptists who tacitly admit its validity, by admitting persons of that sentiment to communion, to refuse to commune with pious Christians, even though they require a tacit approbation of unscriptural rites. I contend that if Mr. Hall and the Reviewer, as Protestant Dissenters, sanction by their conduct religious rites which Christ did not appoint, or which the Apostles never practised, there is nothing in their principles to prevent their uniting in communion with the Established Church, nor which will justify their separation from it. Indeed, the Reviewer acknowledges, that "were he placed in a foreign land, where no other communion was accessible, or were other conceivable circumstances to occur, which should require him to give such a proof of his catholicism, speaking as an individual, he is free to own, he is not aware of any criminality that he would thereby incur, or that his conduct in such a case would furnish any ground for the charge of apostacy," Page 438.

As to his "criminality," or his incurring "the charge of apostacy" by such an act, it must, as he himself says, "be determined purely by the consideration, whether the conditions enjoined be such as the individual can conscientiously comply with!" If he conscientiously believes, that being required "to kneel at the rails," and thus to seem to countenance the popish idolatry of adoring the elements, be not a

practice "superstitious and erroneous," I shall not charge him with acting wickedly; but if he do think so, (and if he be a *bona fide* Dissenter, he must necessarily be of that opinion,) then does he not, by his conduct, condemn himself in the thing which he alloweth? And as to his "communing with an episcopal church, not furnishing any ground for the charge of apostacy," I should admit it is possible it may not prove him to be an apostate absolutely *from religion*, though trifling with conscience is an awful proof of a heart unsanctified; yet it would certainly prove that he had apostatized from his principles as a Dissenter. Is it not apostacy from the principle that Christ is the sole head of the church, if he sanction, by his conduct, human authority in religion? Is it not apostacy if he admit that the church hath power to decree rites and ceremonies; and if by his conduct he submit to the power which has imposed upon all the communicants at her altar, that they shall do what Christ has not commanded, and receive the Lord's Supper in a way which is evidently part of the corruptions of the Antichristian church of Rome, and which, if it be admitted to be neither "superstitious nor erroneous," would justify Papists in retaining all, and Protestants in returning to the observance of all the rest of her erroneous and superstitious practices?

The Reviewer has made a great parade, and has used great swelling words to prove, that many reasons besides those that have been mentioned, would lead him to prefer a Dissenting church; but the simple question for him to answer is, whether it is not impossible for him, as Mr. Hall has stated, "as a Protestant Dissenter, without manifest inconsistency, to become a member of the Established Church?" which,

by his communing at the Lord's-table, he would virtually, according to Mr. Hall's reasoning, declare himself to be? "I have no objection, Sir," said a Deacon of a strict Baptist Church, to partake of the Lord's Supper with an evangelical minister and pious people in the Established Church;" to whom his pastor replied, "Do so, Sir, if you think it right; but then, do not any longer call yourself a Dissenter." Such a practice is so "manifestly inconsistent," that I should not expect, even the "Eclectic Reviewer," (for "Eclectics are not latitudinarians,"!!* would ever again attempt to prove its propriety, much less its consistency, even "were he to be placed in a foreign land, and had no other way of giving proof of his catholicism!" It requires the fullest exercise of charity to believe him when he says, (for he well knows the principles of Nonconformity,) "Such an act would leave him, according to his own judgment, in the consistent possession of all the reasons on which he is satisfied to rest his separation from the Establishment!"

As if feeling that his flimsy reasoning wanted something besides his *ipse dixit* to justify his statements, he calls in to his aid "the Puritans and ejected ministers," who, he says, "held, for the most part, the lawfulness of communion with the very church that had excommunicated them, and was still persecuting them."—"It is certain," he remarks, that "such men as Manton, Baxter, Alleine, and Howe,"—"ought to have known the grounds of Nonconformity, seeing they suffered on that account the loss of all things." They certainly knew why they objected to the Act of Uniformity; they could

not conscientiously give their assent and consent to every thing contained in the Book of Common Prayer; they could not, as Presbyterian ministers, who considered their ordination *jure Divino*, consent to acknowledge they had only pretended holy orders, and submit to receive episcopal ordination as essential to their being invested with the ministerial character and functions. That they were in the habit of occasional conformity, and by their example encouraged their rich members, (for the sake, probably, of retaining offices of magistracy,) is a fact written in characters too large and too plain, especially in the history of Queen Anne, to be overlooked or forgotten! But will the Eclectic Reviewer undertake to prove that the venerable ministers he has named, were, in the legitimate sense of that term, *Protestant Dissenters*? He knows they pleaded for the divine right of tithes as much as the Episcopalians had done; that they had no objection to the civil magistrate's being the head of the church; and that they were quite as intolerant towards the Independents and Baptists, "the Dissenting brethren," as their predecessors the bishops had been; or as their successors, the same order of Bishops, were towards them after their being ejected from the parish livings. Unless they had held the distinguishing principle of Dissent, as to the sole Headship of Christ in his Church, they could not feel as Dissenters respecting communion with the Established Church. All, then, that, the Reviewer has quoted from the celebrated John Howe goes for nothing: and he must, as a *Dissenter*, have been hard pinched to be obliged to call a host of *Presbyterians* to come to his help.

I cannot believe that the Reviewer is so badly acquainted with the true grounds of Dissent from

churches endowed by, and in alliance with, the state, as seriously to think the practice of Nonconformists in the reign of Charles the Second, respecting communion with the Church of England, an example for our guidance and imitation. The true grounds of Dissent were, at that time, by the Presbyterians very imperfectly understood. The Reviewer knows this. But he will run into the church, or any where else, to escape from the arguments of the strict Baptists. Let him alone, however, a while: after he has put out his head to see whether his adversary is gone, one would charitably hope that he will, in that case, come out of his sanctuary, and that his tergiversation will cease, at least until he is again obliged to retreat from the attack of a strict-communion Baptist. When arguing with strict communionists, he symbolizes with the Church of England: but when arguing against the Church, he will be a consistent Dissenter. In the same manner Stillingfleet and others argued like Dissenters against the Catholics, but like Catholics against the Dissenters.

It is difficult to perceive why the Reviewer should have given the long quotation from Dr. Owen, (p. 446,) an *Independent*. Does not that quotation prove that, in the opinion of Dr. Owen, the very constitution of the Church of England, *imposing upon its members an observation of all its ceremonies*, rendered it "impossible, without manifest inconsistency," for a Dissenter to commune at its altar, even though, by refusing so to do, he should be subjected to the charge of schism?

The Reviewer, in speaking of "the principles on which the Nonconformists of those days rested the necessity and lawfulness of their separation from the Church of England," confounds the Independents, or Congregationalists, with the Pres-

byterians. It is not true of the former of these bodies of Dissenters, that "they had no objection to receive the sacrament, according to the forms of the Church;" or that they "did not, for the most part, object to the use of the Liturgy, but only its imposition, exclusively of all other devotional exercises." (Page 441.) The Reviewer, by applying observations to all the Nonconformists, which are only properly applicable to the Presbyterians of that period, has thrown dust in the eyes of his readers, and prevented them from clearly discovering the history of the times. He knows very well that the Independents objected to the whole frame of the establishment; and that had the parish churches been filled with "the Baxters and Howes, the Owens and Flavels, the Bates's and Charnocks," it would not have prevented them from forming churches, over which the civil magistrate could have no right to exercise his authority. He very well knows, too, were the [orthodox] "established clergy, and the [evangelical] dissenting ministers in general to exchange their strain of preaching and their manner of living for one year," that though it might "*ruin the cause*"* of Dissent as to the Dissenting congregations, yet the *principles* of Dissent would remain precisely the same as when the Baptists and Independents first founded their respective churches: a period long before what he speaks of as the era of Nonconformity.

The fact is, the Reviewer is evidently prepared, should his lot be cast where there is an evangelical pious minister in the Established Church, and no Dissenting minister of similar sentiments and character, to become an attendant on the liturgical services of the Establishment, and a communicant kneeling at her

altar! While he places the ground of his dissent upon *circumstances*, and not upon *principles*, he cannot be considered as a *bona fide* Dissenter; and whether he admit it or not, he is in fact an apostate from the principles which recognize Jesus Christ as the only lawgiver in his church;—the New Testament is the alone and all-sufficient code of Divine law;—and the inalienable rights of conscience and of free inquiry.

In his zeal to expose what he calls "the utter confusion of ideas which seems to prevail in the mind" of Mr. Kinghorn on the subject of Nonconformity; as if," he adds, "the nonconformity of the Baptists had no other object than to uphold the doctrine and practice of immersion," he quotes from Mr. Kinghorn's pamphlet the following remark: "If we dispense with an acknowledged institution of Christ, for the sake of admitting those who do not believe it is their duty to obey it, how can we plead that we forsake the Established forms of religion for the sake of adhering to the plan of the New Testament?" The Reviewer calls this "a gross misrepresentation," and says, "There are no Christians who do not believe it to be their duty to obey an acknowledged institution of Christ."† Mr. Kinghorn's argument is very plain, when not confused by false inferences. "Baptism," he says, "is an acknowledged institution of Christ." Will the Reviewer deny it? "There are those," he adds, "who do not believe it is their duty to obey it?" Will he deny this? Mr. Kinghorn then inquires, Whether those who would dispense with Baptism as a prerequisite to the Lord's Supper, could consistently plead their adherence to the plan of the New Testament as the ground of their separation from the Establish-

* Page 442.

† Page 445.

ed forms of religion? He evidently states it as his opinion, that a rigid regard to the plan of New Testament discipline, demands that "Baptism should precede communion;" and that those Dissenters who admit this sentiment cannot, without manifest inconsistency, justify their separation from the Establishment, because ceremonies are imposed by its ritual, which are not supported by the authority of Christ, and the practice of his apostles. The Reviewer calls this "a meagre exposition of the Dissenter's plea." What? is an implicit adherence to the New Testament "the notion" merely of Mr. Kinghorn, or of strict Baptists? Is it not a full exposition of the principles of all consistent Dissenters? And however the Reviewer may taunt, and use sarcasms on the subject, it is confessedly, according to the history of the New Testament, that no unbaptized persons were admitted to communion: a position this which he does not attempt to disprove; and yet without disproving it, he can assign no sufficient reasons, as a Dissenter, why it should not still be the universal practice of all the churches of Christ.

I now fearlessly leave it to the good sense of the reader to decide on the truth or error of the Reviewer's declaration; viz. "The Act of Uniformity, and the uniformity contended for by Mr. Kinghorn, both involve the same principle—the making HUMAN OPINIONS the conditions of church communion!" (Page 445.)

A STRICT BAPTIST.

(To be continued.)

MR. EDITOR,

THE death of that inestimable man, Dr. Ryland, made a very serious impression upon my mind, as I doubt not it has done on the minds of very many. I send for insertion

in your Magazine, an extract or two from a funeral sermon on this mournful event, and shall be glad of their insertion as a mark of my high veneration and esteem of his character and excellencies.

The Death of a great and good Man lamented and improved.

ACTS viii. 2. "And devout men carried Stephen to his burial, and made great lamentation over him."

Holy and eminent men have not unfrequently been removed into eternity, at a time when their continuance in this world appeared of great importance. Stephen was full of faith and of the Holy Ghost, and thus was peculiarly qualified for his office as a deacon of the church at Jerusalem, and for his work as an evangelist. The church at this period was suffering a most violent persecution, and the friends of the cause of Christ were driven into corners: but this faithful servant, endowed with a spirit of holy resolution, undauntedly stood his ground. And yet in the midst of his days, and of his labours, he fell a martyr to the cause of his Redeemer.

In the closing scene of our late venerable friend, we are not, however, called to witness a removal thus apparently premature and violent. Called by divine grace at an early period, he was spared to labour in his Lord's vineyard for more than half a century. His sphere of exertion was large, and his zeal and capacity were happily proportionate to the demands made upon both. A society was to be originated by himself and two or three of his brethren, which would require prudence, fidelity, disinterestedness, piety, and perseverance, in no ordinary degree. And with these qualifications, our highly honoured friend and his brethren, were eminently favoured; indulged also to continue their exer-

cise till others had grown up around them who could enter into their labours.

When God designs to commence a work of singular importance, agents with extraordinary endowments are raised up. When the church of God was to be aroused from the slumbers of death, and the enemies of Christianity were to be put to shame, a Wickliff, a Luther, and a Melancthon, were prepared for the work. Nor was it much otherwise in the originating of Missionary undertakings before referred to. At this period, our Pædobaptist friends, both in the Establishment, and out of it, were at rest; and but very few stirred in this important department of labour. Against the formation of societies to attempt the conversion of the heathen, some cherished unreasonable prejudices; and others stood aloof viewing such an experiment with apprehension. But Carey, Ryland, Fuller, Sutcliff, and Pearce, came forward to the help of the Lord against the mighty. He whose death the denomination to which he belonged now laments, stood forward, fearless and undismayed, among the first and most devoted friends of the benighted heathen. Nor was he ever moved from his holy purpose. To the honour of divine grace, it will be told by thousands, that, for thirty-three years, he never ceased to put forth all the energies of his soul in this glorious enterprise.

Of the superintendence of the academy, over which he so ably presided for upwards of thirty-one years, I shall forbear to speak. His tender and affectionate treatment to his pupils, his unremitting diligence in instructing, admonishing, and animating them in their important pursuits, I doubt not but we shall, ere long, receive the most interesting information.

The removal of men so holy and

so eminent, ought to be regarded with sentiments of grief. An insensibility to the death of pious men was severely censured by the prophet Isaiah, as a proof of hardness of heart, and a stupid indifference to the prosperity of true religion. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Isa. lvii. 1. The existing state of things among men, absolutely forbids the idea of a truly pious man being useless. However contracted the sphere he occupies, however limited his powers for labour, yet his example, his prayers, his spirit, render him a very important addition to the number of present mercies. But when, as in the instance before us, talent for extensive usefulness has been imparted, and such talent has been associated with unequivocal and ardent piety, then is death to be regarded as no common affliction. Indeed, in earlier days, the removal of such persons to a better world, was not unfrequently a signal of the approach of the most overwhelming calamities. In this light, however, we are not now called upon to contemplate the death of men, illustrious for their benevolence, piety, and labours for God. In other respects scarcely less painful, however, do we witness their removal.

Such happy and honoured individuals have, for a long series of years, cultivated with abundant success a large portion of the moral waste around them. They have borne the heat and burden of the day; they have scattered abroad the precious seed, have watered it with their tears, and have importunately solicited the Sun of righteousness to shine upon it; that it might spring up and bear fruit, even an hundred fold. These are the men whose locks have been wet with the

dew of the night, in the day the drought has consumed them, and the frost by night, and sleep has departed from their eyes, whilst with holy anxiety, and incessant care, they have watched over the flock of God which he hath purchased with his own blood. And shall we, can we see the garden of the Lord forsaken, and the flock of Christ left without the care of its faithful under-shepherds, and not unfeignedly lament? Surely not!

Our fathers in the church of Christ are the guides of our youth. Piety, prayer, meditation, an extensive acquaintance with the sacred oracles, with all the experience resulting from years of employment in God's service, eminently qualified them for imparting instruction to the warm-hearted, but inexperienced disciple of Jesus. In how many ordination sermons, in how many private instructions, have the youthful heralds of salvation been taught, warmed, admonished, and animated! Few had been called to engage in these services so frequently, as he whose death we now lament.

Nor is it to be overlooked, that we frequently observe the stations occupied by men eminent in the cause of Christ, left vacant for years after their removal. The work which one individual performed at the expense of ease, health, property, and life itself becomes a divided service, and, after all his most willing survivors can accomplish, his loss is severely felt for years subsequently to his death. But we are not to sit down in despair when afflictive bereavements thus visit us. Our compassion for souls, and zeal for their salvation, must be proportionately increased. Our diligence in the divine calling must abound, and with united and harmonious effort, must we attempt the discharge of those imperative duties we owe to

God and a fallen world. The God of our fathers' lives—his cause is our own. Who then is willing this day to consecrate himself to the Lord? Let him arise, and his God be with him!

Whilst high esteem for a friend so truly valuable, demands sincere grief on his removal; yet the death of such men as Dr. Ryland, furnishes abundant cause also for thanksgiving. Life had been long continued; services the most efficient had been performed; souls, not a few, had been brought under his ministry to the Saviour of men; and true religion has been gloriously adorned by the fruits of righteousness. He died in the bosom of his own family, in the enjoyment of a good hope through grace, and trusting in the God and Saviour, whose glory he was so solicitous to promote. Death triumphed over mortality, but thus was the everlasting felicity of his spirit consummated, and thus was he exalted to everlasting honour.

Shipley,
June 11, 1825.

J. M.

ON

Understanding a preached Gospel.

No part of our time is more important than that which is spent in hearing the gospel. It is then we are on trial for eternity. The reception which is given to it, will decide our final state. He who believes and follows it, will be saved; he who disregards and neglects it, will be lost for ever. The short space too, which is allotted to this exercise, renders it still more solemn. Compared to what is spent in business, in conversation, in recreation, and rest, how very contracted are the hours we pass in listening to those words, by which our salvation is secured. It is,

therefore, a matter of high concern, that every thing which tends to interrupt the impression intended to be made by the word, be removed; and that every thing which aids it should be fostered with peculiar care.

The first prerequisite which is required in order to derive benefit from the preached word is, to *understand* it. The understanding is the leading faculty of the soul. Unless this be duly informed, no other operation of the mind can be under a correct influence. The will, the memory, the conscience, the affections, and the temper, are all moved by it. As every visible external object affects us by the eye, and without a clear vision, all the scenes of beauty and grandeur in the works of God, will produce no correct impression upon us: so if the intellectual part of man be blinded, or perverted, or misinformed, every other power of the mind will be liable to an improper bias. No doctrine of the Bible can affect us, unless it be in a measure understood. Truths, which are of the highest importance, which are ennobling and exciting, and consoling, will be addressed to us without effect, unless they are known and apprehended. Truths, which fill believers with joy unspeakable, and full of glory, which draw forth the hallelujahs and adorations of angels in heaven; and make guilty spirits in hell tremble, will, amidst the most impressive statements, be sit before mankind in vain, if they are not known, and realized, and have place in the human mind. Hence it is that so many persons sit under a faithful minister year after year without effect. They understand not the statements which are made in their hearing. It is not meant to be affirmed that this is the only obstacle to men's profiting by the word. It may be understood and

yet hated; the truth may be imprisoned in unrighteousness. But it is one reason why so many receive no spiritual benefit from the gospel of God. Thus our great Master in his parable of the sower explains the case of those who received the seed by the way side, "When any one heareth the word of the kingdom, and *understandeth it not*, then cometh the wicked one and catcheth away that which was sown in his heart. This is he that receiveth seed by the way side." Satan, that subtle and malicious foe of man, uses all his artifice to prevent our understanding the word, lest we should believe it, and obtain salvation. It is therefore necessary that we use every caution to counteract his endeavours. That we set our hearts to the things which are delivered to us; recollecting it is no vain thing, but our life is contained in it.

We need not, therefore, wonder that so much stress is laid on this subject in the scriptures. When Christ had been delivering his parables to the multitude, he thus addressed his immediate disciples: "Have ye understood all these things?" So when Philip accosted the Ethiopian eunuch it was in the following way: "Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him." Thus when Christ on his way to Emmaus, had been conversing with his friends, whose minds were dark, and perplexed, and full of unbelief, he thus addressed them: "O fools and slow of heart to believe all that the prophets have spoken: and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Thus they describe the effect of those instructions: "Did

not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?" "Then opened he their understanding that they might understand the scriptures."

It is no valid objection to these statements, that the gospel only becomes effectual to the salvation of men, by its being applied to the heart by the powerful agency of the Holy Spirit of God. We admit the important truth. But we derive from it a confirmation of the topic before us. For how does this blessed agent effect the mighty work? not certainly by presenting to us truths which are not contained in the word; but by enabling us to understand those which are read or heard. It is not by the revelation of a new gospel, but by the application of the old gospel, that we become new creatures in Christ Jesus, and grow and thrive in piety. The same truths convert the heart now, which operated on the three thousand on the day of Pentecost, and the multitude in the apostolic age. The same views of the holiness of God, of the spirituality of the divine law, of the atoning sacrifice of Christ, of the invisible glories, or terrors of another world, are as effectual now in all those who believe, as they were when Paul preached them in Philippi, Thessalonica, or Rome. Whenever this divine and holy Being awakens the dead in sin, to a new and spiritual life, he orders the attention, and fixes the mind, on the great topics of the holy word; enables us to understand their meaning, and brings them home to our own case and condition. So that the very nature of his work implies the importance of understanding the word of God, and of using those efforts which tend to produce this desirable end.

It is, however, to be feared, that many who are favoured with a gos-

pel ministry, do not in any due manner understand the truths which are continually set before them. This is not the case only with the unconverted; but many of whom we hope well are like the Hebrews, "dull of hearing;" they know but little of what is delivered; and are thus deprived of many of the sanctifying and consoling effects which attend a deep and intimate acquaintance with divine truth. We are therefore naturally led to inquire into the reason of this. Is there not a cause? While so many Christians acquire such an eminence in spiritual understanding, how is it that multitudes seem never to increase in the knowledge of God?

Now it is not improbable that there are three sources of this deficiency. 1. *The first arises from the nature of the truths which are contained in the word of God.* We all know that the gospel contains many truths which are plain and easy; and others which are deep and obscure. It has its rudiments, or first principles, which stand at the head of the instructions that are delivered; and it has its more recondite and secret mysteries that are hid in the volume. Like Ezeiel's river, it is ankle deep, and knee deep, till at length it swells into an immense water, which "could not be passed over." It has depths in it where an elephant may swim, and shallows in which a lamb may wade. Now the ministers of the gospel have to unfold to you the whole counsel of God. And while they will dwell much on those things which are plain and obvious, they will feel it requisite occasionally to set before you the deep things of God. Though it be fit to dwell much on the first principle of the doctrines of Christ, they will not stop here, but will lead you onward to perfection. He must not only prepare milk for babes, but

strong meat for those who by reason of use have their senses exercised to discern both good and evil. Now it will necessarily result from this, that those of our hearers who pay but little attention to the divine word, will only be able to comprehend the most obvious doctrines which are set before them. When we advance beyond the alphabet of the Christian system, they will find themselves unable to follow us, and will often complain of our intricacies and dryness when delivering topics which have been laboured with extraordinary care, and cost us much assiduous persevering diligence to bring before the people. If hearers, who are the most attentive, and devout, and reflecting, find that many of the topics which are set before them are a mighty deep; is it any wonder that many are but little instructed by the things new and old which we bring from the treasury of God's holy word?

2. The second source of the small degree of understanding in the divine word which is so lamentably prevalent, may arise from the *deficiencies of the ministers of that word*. There is a close connection between the teacher and those that are taught. If the tutor be dull of understanding, so will be his pupils. If he be able to communicate but little, they will receive but little. We have reason to take to ourselves a portion of the guilt our hearers contract, in profiting so little under the means of grace. We speak not of those graceless ministers who are blind guides, leading the blind, both of whom will fall into the ditch; but of those who are good stewards, and faithful ministers of the Lord Jesus Christ. How few possess that union of talent which is requisite to command, and reward attention. How seldom do we see embodied in those who proclaim the truth, a vigorous understanding, a

discriminating judgment, a capacious memory, deep feeling, and imposing statements. How often are we sluggish in our preparations in the study, and come not before you with that preceding labour and care which is desirable when we have topics of such infinite moment to set before you. And, if we have exerted all requisite preparatory diligence, how frequently is it marred and spoiled by the frame of our mind in delivering it. A sermon carefully studied is a different thing before an audience, according to the feelings of the speaker in preaching it. We are often assailed with doubts, fears, trials, perplexities, and discouragements, which you little think of. Whatever be our feelings, whether of joy or sorrow, we must be at our regular post of labour. When at a prayer-meeting the brethren address God on behalf of each other, if they feel a high degree of indisposedness to the work they can decline the invitation given them. Such is not our case. Here we must be. Here we must go through the allotted services. We do not complain of this. It is inseparable from the work in which we are engaged. But we, on this account bespeak your candour, amidst our visible deficiencies, and beg your prayers on our behalf, that we may speak as we ought to speak—that the word of the Lord may have free course, and be glorified.

3. The last reason we assign is, *the sluggishness of those who hear the Gospel*. Much, doubtless, may be attributed to the previous cause, but it cannot all be placed here. The best, the wisest, the most diligent tutor cannot advance his pupil in wisdom and knowledge, except there be diligence in the pupil himself. The clearest rudiments, the most eloquent dissertations, will in vain be set before him who refuses to lend a listening ear, or to treat

sure up the instruction he receives in his memory. The effect produced will be very similar to that of him who plays music to the deaf, or presents scenes of beauty and grandeur before the blind. Now it is too evident that many who hear the gospel are of this stamp. They are described by Christ as those who having eyes, see not, and having ears, hear not, neither do they understand. They approach the house of God without any fixed end in view; they seek not that Divine illumination which is requisite to enable them to receive the truth in the love of it; they fix not their minds attentively to what is spoken while in the act of hearing; their hearts are engaged on any topic rather than what is set before them, wandering, like the fool's eye, to the end of the earth; seldom or never returning to reflect on what has occupied others. Is it any wonder they do not understand?—that they are so deficient in their knowledge of subjects of unutterable importance—that after so many years of instruction, they are not able to advance beyond the first principles of the doctrine of Christ?

It is a most deplorable fact. To see topics of the most important nature thrown by, as unworthy of serious reflection—the greatest blessings slighted as beneath our regard—truths which were issued by God himself to man, either in the thunder and lightning of Sinai, or amidst the melting groans of Calvary, are yet derided and set at naught. Thus to despise our own mercies, to deprive ourselves of spiritual profit, to neglect the realities of eternity, out of a regard to the trifles of time, is what should humble us before God, and call forth that penitential sorrow and holy resolution which is requisite in order to obtain forgiveness for the past, and amendment for the future.

Let us then regard the advice of

the God of Heaven, who says, "If any man hath an ear to hear, let him hear."—"We ought to give the more attentive heed to the things which are spoken, lest at any time we should let them slip." Before we enter the house of God, let us seek that preparedness of heart, by reflection and prayer, which is requisite to dispose us to listen with seriousness and holy fear. While we are there, let us remember that we are in the presence of God; that we are engaged in the business of our salvation. Let us hear as for eternity; as though we had a crown of inestimable value to win or to lose. On leaving it, let us retire and ponder over the word. Let us treasure it up in our hearts as a preservative from sin, as a source of continual comfort and joy. So shall our improvement in religion bear a proportion to the means with which we are favoured. So shall we proceed in the ways of the Lord, till we arrive at that world where no darkness shall obscure the understanding, nor perverseness domineer over the affections; where we shall see every object clearly in the light of God, and be completely changed into his image, from glory to glory.

Luton.

E. D.

Baptists' Register of Births.

To the Editor of the Baptist Magazine.

SIR,

I write this to urge upon Dissenters, and Baptists in particular, to take immediate steps, to endeavour to obtain some alteration in the law respecting Dissenters' Registers. It appears to me in this instance, as in a great many others, that the universality of the subject, instead of exciting energy, rather produces laxity; and to this subject the old proverb

may be justly applied, that "What is every body's business, is nobody's."

To an enemy it might justify the conclusion, that Dissenters wished this grievance might be continued, in order that they might have something to lament, and of which to complain. As the Baptists are perhaps in a worse condition, respecting this important subject, than any other class of Protestant Dissenters; it would well become them, if, instead of waiting till an example be set, they themselves would take the lead.

This may also be urged on another ground, viz: the danger (and the circumstance has, I believe, actually taken place) that some Baptists may even act so inconsistently with their sentiments, as to have their children christened at the church, rather than hazard the loss of property, which, as parents, they must wish them to possess; and on that account adopt the jesuistical maxim, "that the end justifies the means."

Permit me, Sir, to trespass a little, whilst I shortly advert, 1st, To the law on the subject, particularly as it relates to the Baptists; and, 2ndly, Propose, what I consider the proper means to be adopted for removing this grievance.

In this letter I shall confine myself to the first proposition; and if it have no other effect than exciting others to consider the subject, I shall think that your pages, and my time, have not been misapplied.

1st. To the law on the subject.

The manner in which the births of the children of Baptists are registered, is either by entering them in a book kept in the meeting-house for that purpose, or at Dr. Williams's library. Now the law requires in every case, that to prove any fact the *best* evidence which can be produced, shall be given. In the case of the registers of Baptisms according to the form of the Church of England, the

law, for public convenience, dispenses with the production of the *original* Registers, and allows *copies* to be made, which verified as such, are received. These copies are considered to evidence the fact of births without any further proof being required. With the Baptists, *births* only are registered, but these registers are considered, not as proving *directly* the fact, but as *auxiliary* to other evidence more satisfactory. They are looked upon merely in the light of private memorandums, and are not in *themselves*, as is the case with those of the church, *positive evidence*. Besides, how often must it happen, that Dissenting ministers keep their registers very irregularly, inasmuch as there is no check upon them to act otherwise; but the clergyman is liable for any mistake he may commit. *Baptisms* are also likely to be more uniformly registered as they take place *publicly*, but children of Baptists are most frequently named *privately*; and if registered at all, (which I fear is oftentimes omitted,) not till some time afterwards. These inconveniences amongst others being felt, I imagine suggested the appointment of Dr. Williams's library as a public registry. But births registered here have been decided both by the Master of the Rolls and the Vice-Chancellor, as inadmissible to prove the fact of the birth, inasmuch as it is a mere private record, unknown and unsanctioned by the law. Besides, if this subject be examined a little attentively, it will be clearly seen, that this cannot be the *best evidence*. The following is the plan pursued.—Two certificates of the birth of the child are signed by those present on the occasion, which are sent to the Registrar. A copy is entered in his book, and one of the certificates is filed, the duplicate returned to the parents. Now when a copy of this Register is produced verified as

such, it is not a copy of the original Certificate, which is the *best* evidence, but a copy of the Register, which makes it merely a *copy* of a *copy*.

I have not cited cases to prove my positions, not thinking it necessary for the purposes of this letter. This, however, can be done, if required. What I have written is sufficient to shew, that no Registers of Dissenters, as such, can be received as *primary* evidence.

I cannot help again expressing my astonishment, that so little notice has been taken of this very interesting subject, especially after an able pamphlet, written by a Dissenting Barrister, was reviewed in your and in other Magazines in the latter end of the year 1823. This pamphlet contains the law more fully on the subject, and is well worthy the consideration of all Dissenters. Is it not then a duty which the Baptists owe to themselves, that all disqualifications attending the profession of their principles should be removed, and more especially owing to their posterity, that the fatal break thus made in the chain of descent, should instantly be endeavoured to be repaired?

If this letter should be inserted, I will continue the subject, by considering my second proposition.

A Baptist, registered at Dr. Williams's Library.

ON SLANDER.

THE late Rev. Robert Robinson, in Claude's Essay on the Composition of a Sermon, (Vol. II. p. 362,) remarks on the following sentence, '*Deluded people censure and slander others.*' "Mr. Claude considers slanderers that execrable class of bad men, as trafficking in two sorts of commodities, actions and principles. First, they are collectors, carriers, wholesale and retail venders of all the improper actions that are

performed within their circle. Far from the Christian disposition of pity, they take an infernal pleasure in propagating evil, and in aggravating it with a hundred false circumstances. Most congregations have one of these; (happy if they have but one!) he is a great *news-monger*, though he declares nobody hears so little news as he; a great dealer in *secrets*, though, good soul! nobody hates whispering so much as he does; he is excessively *busy*, though he never goes out of his way; he would be mistaken for one of Samson's foxes, were we not to observe his total want of sense; he is, in a word, the Jack Ketch of the society, who executes all the criminals that fall into his hands. All this is wicked: but what shall be said of a wretch, who proceeds to censure the *principles* of good actions! No words can express the guilt of such a man. To him may be truly applied the words of a prophet, *In thee is found the blood of the souls of poor innocents.* Jer. ii. 34.

'What king so strong
Can tie the gall up in the slanderous
tongue?'

ON PROFITABLE READING.

PAUL gave this advice to Timothy, *Give attention to reading,* 1 Tim. iv. 13. There are two extremes. Some read a great deal, but never meditate. Aristippus considered these very properly, as great eaters who digest nothing. Mr. Claude advised one of this sort to read nothing for three or four years, as if he had said, (adds Bayle) *you have eaten enough; now digest.* On the other hand, some never read. This is absurd, if they profess a *written* religion. Those who neglect reading the scriptures, the *record* which God has given of his Son, act most unwisely; most injuriously. It is as if they expected to live without eating at all.

Miscellanea.

MENNONITES.

LETTER, No. VII.

Enkhuisen, Sept. 26, 1820.

I ARRIVED here late in the evening, and the next morning sought out the Mennonite Baptist Minister, a Mr. de Jongh. He was glad to see me, and as he was on the point of going to meeting, we walked there together. I heard him preach from Jer. x. 1, 2. The text appeared to me at first rather singular, but as he proceeded, I found that he had chosen it, in reference to the late eclipse of the sun, which it seems had made a great, and rather uncomfortable sensation amongst many in the humbler walks of life about the neighbourhood. His object in the discourse was, to dissipate their fears, by pointing them to a Sun that suffers no eclipse; even the Sun of Righteousness.

Immediately after service we retired to the vestry, where with minister and deacons, we discussed the object of my journey. It was observed by some, that contributions were made, by many of their number, to the Rotterdam Missionary Society, and this was argued from, by others, that little or nothing more could be expected from them. To soften objections, I stated, that credit was certainly due for what they were doing for the Rotterdam Mission, and hoped they would rather increase than grow weary in their well-doing, but that there might be others of the friends, who had hitherto taken no interest in any Mission, who might feel well disposed to ours. After a tolerably long sitting, I went to dine with one of the deacons, a relative of our excellent friend Mr. Mescaert, of Rotterdam. During dinner, and after it, the conversation flowed nearly all in a Missionary channel. Mr. de Jongh, is, I think, decidedly favorable to our object, and will bring it forward at the next church meeting they have. I was glad to find that, as at Hoorn, the Mis-

sionary Prayer Meeting was held in the Baptist place of worship here. Mr. de Jongh, having a numerous family of children, and the church being small, carries on the business of a baker. Enkhuisen had once a very flourishing herring fishery, and almost one half the number more inhabitants than it has at present. In the hope that my short visit at this place will not have been without fruit,

I remain, &c.

W. H. A.

Familiar Illustrations of the sacred Writings.

No. VII.

MAL. iii. 3. "*And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*"

A reference to the process by which gold and silver are purified from their dross, will tend to illustrate this very interesting passage. In this operation, the refiner not only places his crucible on a hot fire, but heaps fire around and above it. Under this process, it, at first, throws out a dark and offensive smoke; which, as the heat and its effects increase, becomes less offensive, until it altogether ceases, and the silver becomes beautifully white. The point of requisite purity and perfection is, when *the refiner sees his own likeness reflected in the pot*. How admirably does this illustrate the gracious process by which, through means of affliction, our heavenly Father carries on the work of purification in the hearts of his children.

Another remark well worthy of making, is, that pure gold will endure the hottest fire for many months, without appearing to lose any of its weight; and so the afflictions with which the people of God are exercised, burn up their dross and tin, but leave the grace

of God in their hearts undiminished, and shining brighter to his praise.

REV. xiii. 10. *Here is the patience of the saints."*

PATIENCE is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility: Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecution, consummates martyrdom: Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in the young man, admired in an old man; she is beautiful in either sex, and in every age. Behold her appearance and attire: her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead; her eyes are the eyes of doves for meekness, and on her eye-brows sit cheerfulness and joy: her mouth is lovely in silence; her complexion and colour that of innocence and security; while, like the virgin, the daughter of Zion, she shakes her head at the adversary, and laughs him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rules not in the whirlwind and stormy tempest of passion; but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.

BISHOP HORNE.

NEH. viii. 8. *"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."*

In this chapter, as a late ingenious writer remarks, we have a short, but beautiful description of the manner of Ezra's first preaching. Upwards of

50,000 people assembled in a street or large square, near the water gate, and it was early in the morning of a Sabbath day. A pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher; and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, sat six of the principal preachers; and in another on the left, seven. Thirteen other principal teachers, and many Levites, were present also on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the book of the law, and the whole congregation instantly rose up from their seats and stood. Then he offered up prayer and praise to God, the people bowing their heads, and worshipping the Lord with their faces to the ground; and at the close of the prayer, with uplifted hands, they solemnly pronounced, Amen, Amen. Then, all standing, Ezra, assisted at times by the Levites, read the law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively; and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. They, therefore, reminded the congregation, that a just grief might run into excess—that there was an incongruity between a festival and lamentation—and that on this festival there were singular causes of extraordinary joy; they were delivered from captivity, the law was restored, and they, the very poorest of them, had been made, by the pains of the preachers, to understand it. "Go your way," said they, "eat the fat—drink the sweet—send portions unto them for whom nothing is prepared." Be not discouraged—religious joy is a people's strength. The wise and benevolent sentiments of these noble souls, were imbibed by the whole congregation, and 50,000 troubled hearts were calmed in an instant. Home they returned to eat, to drink, to send portions, and to make [holy] mirth; they had understood the words that were declared unto them. Plato was alive at this time, teaching dull philosophy to cold academics: but

what was he, and what was Xenophon, or Demosthenes, or any of the pagan orators, in comparison with these men?

R. ROBINSON.

Folkestone.

J. B.

The Melody of the Heart;

A Conversation between a Minister and a Young Friend.

WAS you not pleased, Sir, with the tune we sang to the last hymn?

I confess I was. You know I am fond of singing. It is a delightful part of public worship.

I was sure you would. There is such a happy combination of sounds, which are solemn, and yet cheerful.

This is indeed the style of music which I prefer for public worship. There is one thing, however, which I think we should be more concerned to attain in reference to our singing.

What is that, Sir? Every one is of opinion that our choir has greatly improved the last few months.

So it has; and I rejoice that this is the case. I want you to improve in every thing. Yet you are not, I fear, always in proper harmony.

Not in harmony! Sir! This opinion must arise from an incorrect ear. I hardly ever hear a discord among us.

I refer, my good friend, to the Melody of the Heart.

And what, Sir, do you mean by the Melody of the Heart?

Why, I mean, that the principles and feelings of the heart should be in unison with the sentiments uttered by the voice. Thus, if you are singing a hymn of praise, and the heart be in melody, it will glow with gratitude. Or if you should be singing a Psalm expressive of penitence, then, if the heart be in melody, it will be conscious of deep humiliation on account of its transgressions.

I am afraid, Sir, that you are right; but then, there are many in the congregation, as well as ourselves, who are wanting in this.

It is but too true; and I deeply regret it. There are no discords so offensive in the ear of heaven as those of the heart.

I frankly acknowledge, that I was so delighted with the sweetness of the music, that I did not think of the sentiments of the last hymn.

This, surely, is very lamentable, and must be very displeasing to the great God, whose eye is ever on us.

Assuredly, Sir, it is wrong.

It appears, indeed, very shocking, when we seriously think of it. Let us examine the last hymn; you will then, perhaps, understand more fully what I mean, by the Melody of the Heart.

“There is a fountain, fill’d with blood,
Drawn from Immanuel’s veins;
And sinners plung’d beneath that flood,
Lose all their guilty stains.”

To sing this verse with melody in the heart, is to be conscious of joy and gratitude that God has laid help on ONE who is mighty to save. It is to feel, as the Apostle felt, when he said, “Thanks be unto God, for his unspeakable gift!”

“The dying thief rejoic’d to see
That fountain in his day;
O may I there, as well as he,
Wash all my sins away.”

If we sang this verse as we ought, we experienced much holy pleasure in the reflection, that the salvation of the gospel extends even to the chief of sinners; and our spirits ardently desired an interest in all the great blessings procured by the atoning blood of the Lord Jesus. And did all utter the words with such feelings?

I fear not, Sir.

“Dear, dying Lamb, thy precious blood,
Shall never lose its power;
Till all the ransom’d church of God,
Be sav’d, to sin no more.”

Love to the dear Saviour,—exultation in the infinite efficacy of his atoning blood—delight in the thought, that all the ransomed flock of the great Shepherd shall be brought to live in his presence, where they shall never sin any more,—are the leading sentiments of this stanza of this beautiful song. To sing it with melody in the heart, is to be conscious of this love, exultation, and delight.

“E’er since, by faith, I saw the stream,
Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die.”

Well,—who sang this verse with the proper melody? He who could recollect a period in his life, when, as a lost sinner, he saw, by faith, the merit of the blood of Jesus,—who was enabled to rest on it for acceptance with God—whose heart was so full of grateful joy, that his tongue could not help celebrating the infinite love of the Saviour,—and who determined, in the strength of Divine grace, to celebrate it for ever. Did all the congregation sing it with this melody? Certainly not. Some have no genuine faith. They have never seen the precious, the inestimable stream, flowing from the bleeding heart of the Lamb of God.

What, then, Sir, did they say, what was false, in the presence of God?

Undoubtedly they did. I am often pained on this account. Ministers should speak to their hearers on this subject.

“And when this lisping, stamm’ring tongue

Lies silent in the grave;

Then in a nobler, sweeter song,

I’ll sing thy power to save.”

This last verse proves that there is a sad want of melody of heart in our congregations. Many who sang it, never think seriously of dying. I am sure of this. If they were going to a foreign land, never to return, would they not make some preparation for it? They would. If men thought aright of the eternity on which they must shortly enter, they would think much of it; they would anxiously inquire how they might enter on it happily; but this they do not. And yet the world’s noblest prize shrinks into nothing, when contrasted with this momentous question, How can I inherit eternal bliss?

Could each say, I have such a well-founded scriptural hope of entering heaven, that when my body is in the grave, I have no doubt but that my happy spirit will be celebrating, among the sons of light in glory; the omnipotent power, and the boundless grace of the Lord Jesus? What! Could the careless, the impenitent, the man who is going on in his sins, the unbelieving, the prayerless, the scorner, say this? Yes, indeed, he might SAY or SING it,—but if his conscience were awake, it would tell him, that he was giving utterance to a palpable falsehood.

O I much wish, that all in our congregations would weigh the sentiments they utter in their sacred songs, lest they mock the Almighty with “solemn sounds, on thoughtless tongues;” and he should say of them, as of the Pharisees, They honour me with their lips, but their hearts are far from me.

Are you so happy, Sir, as always to sing with the melody of the heart?

Certainly not; yet I hope I am concerned that I may do so. I fear that we all more or less, offend in this matter. There are verses of hymns which I sometimes feel it right not to sing; and I sing others, praying mentally that my heart may more and more accord with the sentiments contained in them.

I do think that there are some psalms and hymns expressive of such elevated devotion, that it is somewhat wrong to introduce them into the public services of a promiscuous congregation. I have been pained to hear persons of no piety, in whose hearts the world was evidently enthroned, singing,

“Could I command the spacious land,

Or the more boundless sea,

For one blest hour at thy right hand,

I’d give them both away.”

O, my young friend,—we should think seriously before we go to the house of God,—we should attentively weigh the sentiments which are advanced by his ministering servants, and when invited to join the Psalmody, we should be careful that we utter nothing but what is true before the great Searcher of all hearts.

B. H. D.

Southampton.

MODERN MISSIONS.

(Extracted from the *Quarterly Review*, No. 63, p. 24.)

THE honour of giving the first impulse to public feeling belongs to the English Baptists. In what manner their undertaking was begun may be seen in the first number of this journal: suffice it here to say, that the person now so honourably known as Dr. Carey, who was, till the twenty-fourth year of his age, a shoemaker, opened

the way. It originated in the working of his strong heart and intellect; a few of the ministers of his persuasion met together, and the first subscription for spreading the gospel in the heathen world amounted to £13 2s. 6d. This was in the year 1792. The London Missionary Society followed in 1795. The Edinburgh in 1796. The Church

Missionary Society in 1800. The Methodists had long had their Missionaries in the West Indies and in America, but it was not till the impulse which they received from Dr. Coke, that they extended their exertions to a scale which made it necessary to form a separate Society for its support and management.

Obituary and Recent Deaths.

MR. DAVID DORE.

To the Editor of the Baptist Magazine.

AT the united solicitation of all the children of the late Mr. David Dore, deacon of the Baptist church at Ly-mington, I have drawn up the following memoir of his life; which they request may be inserted in the Baptist Magazine. "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. iii. 13.

This office in Dissenting churches can never be unimportant, as a pious and scriptural exercise of it will ever add much to the comfort and encouragement of the pastor, as well as the harmony and peace of the church. Much evil might be prevented, did our churches pay a more strict and sacred regard to the necessary qualifications specified for this office in the holy scriptures. It is to be feared, that they are too frequently influenced by what is merely exterior, while they overlook what is of much greater importance, the candidate's wisdom, piety, zeal, and temper. It would be well for all churches, when contemplating an election of this nature, carefully to peruse a sermon on this subject by the Rev. Dr. Newman, in which is the following striking paragraph. "If I am not mistaken, I love all my brethren in the ministry. But if I could find it in my heart to wish an emphatical curse to any one of them, I should wish him to have among the deacons, a covetous, officious, fickle-minded, half-hearted, self-willed man, a Diotrophes; such a man as the late Mr. Robinson would

call a Lord-brother. Christian brethren, give to the minister I love, for a deacon, a man in whose house he may set down at ease, when he is weary and loaded with care; into whose bosom he may freely pour his sorrows; and by whose lips he may be soothed when he is vexed and perplexed; by whose illuminated mind he may be guided in a difficulty; and by whose liberality and cordial co-operation, he may be animated and assisted in every generous undertaking."

Such is the Doctor's description of an office, which Mr. Dore, the subject of this memoir, sustained for many years; on which account it is hoped, that this short tribute to his memory may prove beneficial.

Mr. Dore was born at Newport, in the Isle of Wight, on the 4th of January, 1755. His parents were members of the Church of England, and the children, while under their authority, all attended that church. There were in the family, five brothers and two sisters. The eldest brother, Mr. William Dore, was educated at the Bristol Academy, and was called to the pastoral office of the Baptist church at Cirencester, Gloucestershire; which he filled with reputation, until he was called home by death to receive his reward. Mr. James Dore, who is well known in our churches, was called, while young, to the work of the ministry; and after finishing his studies at the same academy, was chosen pastor of the church at Maze-pond, London; where he laboured to the great satisfaction of his beloved charge, until an extraordinary and great affliction deprived them of his valuable exertions. A painful dis-

pensation which recently terminated in his removal from this world of suffering. Mr. Thomas Dore is a deacon of a Baptist church at Newport, where the sisters and the other brother still reside. Mr. David Dore, the subject of this memoir, was the second son. He was called, by the grace of God, when young. Curiosity induced him to attend on an occasional sermon preached at Newport, by Sir Harry Trelawny, who, at that time, was in the zenith of his popularity, and whose family, zeal, and talents, had induced the religious world to expect much from his labours. Under that sermon light broke in upon the mind of Mr. Dore, attended by the renewing influences of the Holy Spirit, which produced that change in his heart and conduct, which marked the whole of his after life. Soon after his conversion, the providence of God removed him to Lymington, in Hampshire, where he became united with the Baptist church, then under the pastoral care of Mr. Stradling. At the age of twenty-six he was married to Miss Sarah Perry, of Fareham, by whom he had nine children, four of whom died in infancy. The other five still survive. Mr. John Dore, his only son, has for some years been the pastor of the Baptist church at Redruth, Cornwall. The four daughters are all members of Baptist churches. This unusual felicity Mr. Dore had the satisfaction to witness, for some years, before he was called home to his rest; nor was he forgetful, with great emotion, to offer up his gratitude to that gracious God, who had so distinguished him. After having lived with his wife in christian harmony and affection thirteen years, the wise Disposer of all events saw fit to take from him the desire of his heart. In her death he lost one who had been a "help-meet for him," and his chief solace under his domestic cares. Many years after, he was married again to Mrs. Elizabeth Cox, who died a few years before him.

Mr. Dore was a member of the church at Lymington forty-six years. He was remarkable for his strict and conscientious observance of the Lord's-day, inasmuch, that for thirty years he never could be prevailed upon to take a meal out of his own house on that day, unless when placed by Providence at a distance from home. As a parent,

he evinced the greatest solicitude for the eternal interests of his children: he gave them "line upon line, and precept upon precept," and they all grew up, as the reward of his care, in the nurture and admonition of the Lord. Not only was he regular and prompt in his family worship, but many who have been present at those seasons, have been much delighted and edified by the solemn and impressive manner in which it has been conducted. The scriptures were read with pious seriousness and reverence; his petitions were importunate and appropriate; no branch of his family or the church, was omitted; and none could be present without being sensible of the interest they had in his prayers.

Mr. Dore's general knowledge and affectionate manner, rendered him at once an instructive and pleasing companion. Astronomy was his favourite study, in which he made more than common proficiency. Some of his leisure hours were employed in constructing various kinds of orreries, by means of which he often illustrated to his children and other young persons, the motions of the heavenly bodies; contributing at the same time to their pleasure and instruction. Would that this were a practice more generally adopted! It is now, alas! too much the custom for young persons, the children of professors, to devote the time of their juvenile meetings to that, which so far from profiting, only serves, if piously inclined, to bring guilt and darkness on the mind; and in other instances, to encourage a growing attachment to such worldly amusements, as by degrees diverge from what is even strictly innocent.

Mr. Dore was a deacon twenty-seven years, during which the church passed through many changes. A considerable portion of which time he was the junior deacon, and though his talents and knowledge were superior to those of his brother in office, he always paid a deference to him as his elder, and so managed, that in most cases of importance, he obtained his hearty concurrence; while, at the same time, they lived together in harmony and christian friendship. Mr. Dore in his office was not an eye servant, the interest of the church lay very near his heart; he was in reality, much afflicted in its adver-

sity; and gladdened in its prosperity. Its temporal concerns he managed with the strictest economy, and his accounts were ever ready for inspection: nor would he suffer a year to pass without convening the members and subscribers, when his books were regularly examined, and all his vouchers proved. Whenever there was a balance against the church, he immediately adopted some plan for its removal; so that it was never long harassed with an accumulating debt. The want of attention to this part of the deacon's office, has often been the source of great unpleasantness in some of our churches. A heavy debt has thus been frequently contracted, and then the only imaginable expedient to remove it, has been to curtail the pastor's salary, a deprivation, which his already scanty finances have incapacitated him with any degree of propriety to bear; and thus he has been left with the only alternatives, either of dragging heavily on with a weight of pecuniary difficulties, or of seeking another situation where those anxieties might be lessened or removed. Mr. Dore never attempted to encroach on the prerogatives of the pastor, he considered the pastor of the church as his pastor, and he was an example to the other members in the affectionate regard he paid to his public ministrations, and his presidency at their church meetings. He would give his opinion, but never dictated; and if in the minority, he submitted without anger.

Much discord has sometimes arisen through too strong a disposition evinced by deacons to become dictators and rulers; but as this is unscriptural, so it has ever been productive of the worst effects. Mr. Dore would often say, that he was thankful that the responsibility of a ruler did not attach itself to his office. Discontented and captious members received no countenance from him, and when complaints of not being "profited" and "fed" under the ministry, were made to him, the persons who made them were generally reminded that the fault was likely to originate in themselves, and that as others were "profited" and "fed," their barrenness most probably proceeded from the want of a pious appetite. By thus acting, a spirit of discord was often checked and destroyed. He was very

eager in his co-operation to extend the gospel in the neighbourhood of the town where he dwelt. The surrounding villages, containing a considerable population, had long remained in a state of moral darkness. As soon, therefore, as a plan was proposed for introducing the word of life among them, Mr. Dore most cheerfully concurred, and assisted in forming a weekly subscription to meet the expenses, and readily, when he could be disengaged from business, accompanied his pastor in his labours amongst the villagers. Very * soon a remarkable out-pouring of the Holy Spirit followed those exertions, and "the word of the Lord ran, and was glorified."

The poor found in Mr. Dore a judicious counsellor and sympathising friend, and to them he distributed the church's bounty with promptitude and impartiality.

But Mr. Dore, like other men, was not without imperfections; amongst which, undue timidity and indecision were conspicuous. He dreaded giving offence, and his excessive desire to please all, sometimes induced him to sacrifice his own judgment to the opinions of those who were not so capable of judging as himself. But those who knew him well, could clearly perceive that this weakness was always overcome when the glory of God, or the honour of religion, were in question: and in those instances in which his friends might deplore a too great hesitation, it was plainly discernible that it was more an error of the judgment than of the heart. This, moreover, is certain, that he fulfilled the office of a deacon well.

About fifteen years before his death, Mr. Dore was called by the church to unite the office of a preacher with that of a deacon. "The fields all around were white unto harvest," which induced him cheerfully to comply with the request, and, though far advanced in life, he never failed to fill up that part of alternate labour which fell to his lot with such punctuality and con-

* There are now three churches in a flourishing state, the fruit of village-preaching in the neighbourhood of Ly-mington, which probably include six or seven hundred hearers, and more than 150 of them have been baptized.

stancy, as clearly evinced that he was actuated by love to Christ, and love to souls. His sermons were full of Christ, and, in general, very methodical, and well adapted to the capacity and taste of those for whom they were designed. He had to contend with an imperfect enunciation and weak voice, which probably prevented him from being so generally acceptable as he otherwise would have been. On the whole he was acceptable and useful. In union with his pastor, and other preachers belonging to the same church, he had the satisfaction of seeing three flourishing churches formed as the fruit of their labours.

On behalf of one of these churches, meeting at Beaulieu Rails, and at their request, he went with their case to London, on the 1st of January, 1824, and laboured hard in collecting until the 24th. The debt he wished to liquidate was £105. He had succeeded in raising £93, and had hoped in a few days to have returned with the cheerful satisfaction of seeing the people whom he loved free from all incumbrance. But He "in whose hands are the issues of life," saw fit that it should be otherwise. He had been lodging at the house of his brother in Walworth, where, on the evening of the 23rd, he went to bed, apparently in perfect health, hoping to rise the next morning, and terminate his business in London. When the servant, however, knocked at the door of the chamber in the morning, she could obtain no answer. Alarmed at this circumstance, she ran down, and called another domestic, who, on entering the room, found him motionless and speechless. Medical skill and attention were called in vain to remove the sudden and painful stroke, which was a violent paralytic and apoplectic seizure. Under these circumstances it was impossible for Mr. Dore adequately to express the state of his mind; but there is no doubt but that his declining sun went down in brightness, although the mists of severe affliction somewhat obstructed the manifestation of its splendour. His manner seemed to demonstrate that he was perfectly tranquil and serene. On one occasion, when the 14th chapter of John was read, and his friends conversed on the "mansions prepared" for the children of God, he used all the

means in his power to express the inward exultation of his soul. On Thursday, the 4th of February, four days before his death, on being asked if he were happy and comfortable, he lifted up his hand with great energy, in token of affirmation. Frequent convulsions, acute sufferings, and the drowsiness of death, as his end approached, afforded no more opportunities of conversation with him, and in this state he lingered until Monday, February 9th, when his happy spirit abandoned its mortal habitation for a "house not made with hands, eternal in the heavens," exchanging time for eternity, and labour and toil for a blissful reward.

His earthly remains were removed to Lymington, and deposited in the family grave, in the Baptist burying-ground of that place. The funeral address was delivered by the Rev. James Millard. On the following Sabbath evening the Independents shut up their place of worship, in token of respect, and attended the Baptist meeting, where Mr. Millard preached a funeral sermon from Acts xiii. 36. The Rev. D. E. Ford, the Independent minister, assisted in the devotional exercises. Funeral sermons were likewise preached at Newport, and at Beaulieu Rails, where the deceased has so often laboured, and where his loss was much felt and deplored. "Precious in the sight of the Lord is the death of his saints." Mr. Dore, as a Christian, a deacon, and a minister, evinced many excellencies worthy of imitation. His children have lost an affectionate and wise father, and the church a sincere friend: "Be ye followers of them, who through faith and patience inherit the promises."

W. G.

Chatham, March 12, 1825.

RECENT DEATHS.

MR. JOHN SWEATMAN.

MR. John Sweatman, one of the Deacons of the Church in Keppel-street, was suddenly removed from this world, by a fit of apoplexy, on Monday, the 4th ult. in the 68th year of his age. We hope to present our readers with a more enlarged notice of our deceased and esteemed friend.

Review.

Memoir of the Life and Writings of the late Rev. Edward Williams, D.D. with an Appendix, including Remarks on important Parts of Theological Science. By Joseph Gilbert. West-ley. 1825.

THIS highly respectable volume deserves a more extended notice than we can take of it. But we shall be happy to gratify those of our readers, who have not access to it, with a few of the leading particulars in the life of a great and good man, whose memory will be dear to Christians of all denominations.

His great-grandfather was a Baptist. "He was," Mr. Gilbert says, "a man of principle and integrity, humble in his judgment of himself, but faithful to his convictions of duty; for, when tempted by his landlord to relinquish his connexion with the Baptists, and to attend the parish church, like the rest of his neighbours, by the alluring offer that he should occupy his farm for some time rent-free, he replied, 'Though I often doubt whether I have religion enough to be worth a shilling, yet I would not take in exchange for it, the estate which I cultivate.'"

We learn from this Memoir that Dr. Edward Williams was born November 14, 1750, at Glanclyd, near Denbigh, on a farm which his ancestors had occupied for near a century and a half; and that, while very young, the evidences of his early piety gave promise of future excellence.

In 1771, he became a student at Abergavenny, under Dr. Davies. Here he appears to have been very exemplary in humility, diligence, and spiritual-mindedness; pursuing his inquiries with an unquenchable ardour, supplied by the love of truth.

Having gone through his academical studies with great credit to himself and to his tutor, he undertakes a pastoral charge at *Ross*; and his commencement was worthy of the high character he had maintained in the Academy, "spending considerable portions of his days in devotional reading, prayer, and meditation." His ordination took place

March 27, 1776, when the charge was given him by Dr. Davies, from 1 Tim. iii. 15; and the sermon to the people from Acts ii. and part of the last verse, by the Rev. Mr. Fawcett, of Kidderminster. July 28, 1777, he was married to Miss Mary Llewellyn, a lady of highly respectable family, of singular amiableness of character, and of genuine piety.

After little more than two years, he was called to a scene of more extensive labour at Oswestry; to which place he removed, with the advice of his revered tutor, Sept. 13, 1777. Here he becomes tutor, first to the students of Lady Glenorchy—and then, as successor to Dr. Davies, to those of the Congregational Fund-board. And the Academy is removed from Abergavenny to Oswestry. The correspondence relating to these matters, in the year 1781, and the following, forms a valuable portion of the present volume. In 1786, he published a new edition of Morrice's *Social Religion exemplified*, with important improvements, and some account of the Author.

Mr. Booth's "*Pædobaptism Examined*" appeared in 1784, and in 1788 Mr. Williams published his reply. On this we do not stay to remark now, as one of our correspondents will, perhaps, in a future Number, review Mr. Gilbert's account of this controversy, which occupies a very long and laboured chapter in this work.

In 1790, our Author published his abridged edition of Owen on the *Hebrews*—containing two valuable letters, one to Dr. Priestley, and the other to Mr. David Levi, the Jew. In 1791 was printed, his "*Discourse on the Influence of religious Practice upon our Inquiries after Truth*;" with a Letter to the Rev. Mr. Belsham.

Worn down by labour, and pierced by domestic affliction, Mr. Williams, in the year 1791, resigned his station at Oswestry, where he had been very extensively useful.

On January 1, 1792, we find him entering on his ministry at Birming-

ham, in his forty-second year. He had received, through the Rev. R. Hill, an invitation to succeed Dr. Addington, at the Mile-End Academy; but he determined to devote himself more completely to the engagements of a pastor. Into this new field of exertion he appears to have entered with heart, and soul, and mind, and strength. While he was studying his first sermon on "Glorying in the Cross of Christ," he received the intelligence that the University of Edinburgh had conferred on him a Diploma, constituting him Doctor of Divinity. At Birmingham he continued three or four years, and on July 22, 1795, he was called to mourn the loss of his pious and affectionate wife, with whom he had lived in the enjoyment of domestic happiness for eighteen years.

Dr. Williams entered upon the last and most important scene of his labours, by removing to Musbro', near Rotherham, on the 30th of September, 1795; and the Institution over which he went to preside, was opened November 5, of that year. In the latter part of the year 1796, he was married to Miss Yeomans, who survived him till February 2, 1823.

Mr. Gilbert has very properly noticed Dr. Williams's publications, as they appeared in successive years—the most important of which were, his *Essay on Sovereignty and Equity*, and his *Defence of Modern Calvinism*, in Reply to the Bishop of Lincoln.

In the spring of 1808, we are told, Dr. Williams, after enduring for many weeks an extreme degree of weakness, was able to be removed to Cheltenham, where he received so much benefit as to return with renovated health and spirits. But on his resuming his usual course of incessant application, he sunk again under the pressure of disease.

The brief account of his last illness is very edifying. With peculiar emphasis he frequently repeated, "I am in the hands of a sovereign God." At length, to use Mr. Gilbert's own words, (which we have done very freely in this Memoir,) "After appearing for a time a little to revive, the hopes of his friends were suddenly cut off, by an unexpected turn in the tide of life; which, from that moment, ebbed to return no more. Not a word, a look,

a movement, or a sigh, marked the arrest of death. Gently and imperceptibly, on the evening of March 9, 1813, he fell asleep, and rested from his labours, with the blessed that die in the Lord."

This work is divided into fifteen chapters—in the last of which Mr. Gilbert has delineated the character of Dr. Williams with a master's hand.

The *Appendix* on Metaphysics contains much valuable matter, which may profitably engage the attention of students and ministers, and the tutors of our theological academies.

The *Notes* on the notion of Deity—Des Cartes' Demonstration of the Divine existence—liberty and necessity—the origin of evil—and moral science, are all replete with proofs of the biographer's learning and industry; there are some things, indeed, of doubtful disputation; particularly the favourite notion of Dr. Williams, respecting *passive power*, which Mr. Gilbert has explained and defended with great ingenuity. Very few theologians, however, we apprehend, have any sanguine hope of success now from an appeal to that obscure hypothesis, in relation to the origin of evil.

On the whole, though we cannot agree with Mr. Gilbert in all his opinions, we acknowledge ourselves much obliged to him for the contribution he has made to our biographical treasures. And we congratulate the religious public on the appearance of this volume, with a strong assurance that future generations of young ministers will read this *Memoir of the Life and Writings of Dr. Williams*, with advantage and delight.

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The Baptist's Apology for the Mode in which he worships God. A Sermon preached at the New Baptist Meeting-house, Clonmel. By Stephen Davis. Holdsworth. Pp. 60, price 1s. 6d.

THE occasion on which this sermon was delivered, was the opening of a new Meeting-house at Clonmel. An extraordinary event to take place in Ireland, where there had been no houses for worship built among the Baptists, until since the formation of the Irish Society, for more than a century past.

Mr. Davis, who is one of the So-

ciety's agents, thought it a suitable occasion to state and publish his sentiments, as a Calvinistic Baptist: he has done so without disguise and without fear. It contains some very valuable extracts from good authors, and proves the preacher to have read extensively and thought closely on all the subjects on which he treats. We most cordially recommend it as a good defence of the Baptists' sentiments.

The Negro's Memorial, or Abolitionist's Catechism; by an Abolitionist. Hatchard, Piccadilly; Arch, Cornhill. Octavo, Pp. 127.

THIS work consists of seven sections:—Of Slavery—Of the African Slave Trade—Of Slavery in the West Indies—Of the effect of Slavery, and particularly that of the West Indies, upon the Morals of those connected with it—Of the Political Consequences of Colonial Slavery—Of the commercial Results of the West Indian Slave System—Of Remedies for the Evils of Slavery—and of the Abolition of Slavery.

It is impossible to speak in terms too high of this excellent pamphlet: it is a condensed statement of all that has been written on the subject of Slavery, as well as a general history of all that has been done in England to promote its abolition. Every person ought to read it, that he may fully appreciate the abominable system which holds nearly eight millions of our fellow-subjects, and fellow-immortals, in the most horrible condition of bondage; and which exposes yet countless millions to the same degraded and galling yoke.

We quote only the last question:—

“What are the Duties of an Abolitionist?” *Answer*, “To make himself acquainted with the history and facts of this great moral question. To abstain, as much as possible, from consuming West Indian produce, such as sugar, rum, coffee, &c. in proportion to the demand for which the value of the slaves is enhanced, and the difficulty which that value interposes in the way of abolition is augmented; and, generally, to oppose all schemes which are calculated to strengthen the hands of the upholders of the West Indian system, and render them independent of public opinion; but to favour all projects of an opposite description, and upon all occasions diligently to

circulate useful information relative to the subject.”

In an appendix is “a Narrative of the enslavement of OLLOBAH CUGGANO, a native of Africa; published by himself in the year 1787.

The price is not placed on the pamphlet, but we are satisfied it is sold very cheap.

A Christian Father's Present to his Children. By J. A. James. In Two Volumes.

HE who can be quite at ease in an indolent belief, that all who are to be wise and good among mankind, are sure to make such attainments because it is thus decreed, will not approve the volume before us. But, should it be taken up by any who desire to employ suitable means for improvement in piety, and every species of good conduct, they will not read far without an expectation of reaping high advantage from a thoughtful perusal of the whole work: in which, unless we are greatly in error, they will not be disappointed. For the benefit of the young it is peculiarly adapted, but no one, of any age, who is disposed to be made more upright, useful, and pious, can read Mr. James's volumes in vain. They are distinguished by good sense, and an extensive knowledge of human nature; by a spirit of true benevolence and piety they are pervaded; and the style is clear, powerful, sufficiently lively, and truly pleasing. After an address to the pious who have families, the author describes the anxiety of a Christian parent for the spiritual welfare of his children. The second chapter represents the dispositions with which we should enter upon an inquiry into the nature of religion. The third is on right sentiments in religion. The fourth defines the nature of true religion. The fifth states the advantages and responsibility of a pious education. The sixth presents the obstacles which prevent young people from entering on a religious life. The seventh paints the deceitfulness of the heart. The eighth respects transient devotions. The ninth estimates the value of decision of character in religion. The tenth mentions the pleasures of a religious life. The eleventh enumerates the advantages of

early piety. The twelfth shows the influence of religion upon the temporal interests of its possessors, and the final chapter in the first volume, directs in the choice of companions. The second volume treats of Books—Amusements, Periods of Life—Public Spirit—Female Accomplishments—The Redemption of Time—Fellowship with a Christian Church—Choice of a Companion for Life—Keeping in view the End of Life—And the Meeting of a pious Family in Heaven. These are important subjects, and they are well stated.

Hymns for Children, intended chiefly for the Use of Sunday and other Schools.
Olf. 4d.

THIS little book contains fifty hymns, and some of them are among the best for children we have ever seen. The sentiments are evangelical, the topics are well selected, the style is ardent, and the diction is always marked by simplicity.

The lady who composed them, tells us in her modest, sensible preface, that "She has, from early childhood, been the subject of an affliction which totally incapacitates her from taking an audible part in the 'songs of Zion,' or offering unto God, in vocal thanksgiving, that homage her heart gratefully renders him. She would, therefore, gladly borrow (as it were) the tongues of others, with which to sing his praise, since she may not do so with her own—even the tongues of little children."

We cordially wish her the most gratifying success in these pious and useful labours.

Services at the Ordination of Mr. Thomas Price, to the Pastoral Office over the Particular Baptist Church, meeting in Devonshire-square, London, November 25, 1824.

THESE services are published in their present form at the request of the members of the church mentioned in the above title: and, while we lament that so many articles issue from the press, that are, either feeble, useless, or pernicious, we are truly gratified at the sight of that which is now before us. It contains principles of the greatest value, and passages composed in the

very best style; and, he who could read any part of it without receiving important information, or recollecting valuable ideas, or being the subject of holy feelings; must be very wise, very ignorant, or very ungodly.

The introductory discourse contains not a few of the immortal principles of nonconformity, clearly expressed, and well supported by references to the divine word. The statement relative to the event that issued in the union between Mr. Price and the church in Devonshire-square, is interesting, and well drawn up; and we have not often read a better confession of faith: it is well expressed, scriptural, and comprehensive, and just what the occasion required. The charge, which was addressed to the young minister by his esteemed relative, is peculiarly valuable; indeed, we scarcely think that one deserving higher commendation, will easily be found. We are restrained from giving quotations by the difficulty of selecting from that which is uniformly excellent. The discourse that was preached to the people, contains good advice, which, we trust, the members of it will habitually regard; and holy excitements, we wish them long to feel.

Reviews of the following Works:—Foster's Essays—Zeal without Innovation—Gisborne's Sermons on Christian Morality—Gregory's Letters on the Evidences, Doctrines, and Duties of the Christian Religion—Belsham's Memoirs of Lindsey—Bird's Lectures on Popery. Reprinted, by Permission from the Eclectic Review. 2nd Edition, pp. 259. Holdsworth.

CONSIDERING, as we do, these eloquent Reviews very superior to any commendation we could bestow upon them, our principal design in this notice is, to announce to our readers the appearance of this second edition; which information, to those who may have been too late in their inquiries after the former edition, will, we doubt not, be highly acceptable.

Harriet and her Scholars: a Sabbath-School Story. 12mo. Baynes.

AN entertaining little book for juvenile readers, which appears to be very

suitable to be given away as a prize and reward, to those who have been diligent in their studies.

The author has justly observed in the preface, that "to write a book that will interest the attention of juvenile readers, as well as afford instruction to their tender minds, is a very difficult task to perform." The demand for this little publication will shew, if we mistake not, that the author has succeeded.

testant Dissenters assembling in Carter-lane, Doctors' Commons. By John Hop-pus, M.A. Price 1s.

A Second Edition of Reviews, written by the Rev. Robert Hall, A.M. of Leices-ter. Now first collected together. 8vo. Price 5s.

Selections from the Works of Bishop Hall, (printed uniform with the Selections from Leighton and Doddridge,) 18mo. Price 3s. 6d.

In the Press.

The Bible Teacher's Manual, Part IV, containing Deuteronomy, by Mrs. Sher-wood, Author of "Little Henry and his Bearer," &c. &c.

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A Statement of Facts, with Correspondence relative to the late Measures of the Managers of the Congregation of Pro-

Intelligence, &c.

Baptist Free School.

ON Tuesday, the 12th ult. this excellent Institution held their annual meeting at Highbury Barn. After dinner, at which the company was numerous, the children were introduced, and a considerable accession was made to the attendance. The boys who were examined, acquitted themselves to the satisfaction of all present. The meeting was then addressed by the Rev. Messrs. Pritchard, Hutchings, Edwards, White, Dyer, Elvey, Evanson. Mr. Shep-pard, and W. Napier, Esq. Treasurer; who explained and recommended the objects of the Institution. It appears that this School was founded in the year 1807, that it now educates and clothes forty boys and thirty girls, that several who have enjoyed its advantages, are now fill-ing respectable situations; and that some, who were once on the list of its scholars, are now to be found on that of its sub-scribers. We were sorry to hear that the worthy Treasurer is about £160 in ad-vance, which Christian liberality, we trust, will not suffer long to remain.

Subscriptions and donations will be thankfully received by W. Napier, Esq. Treasurer; Mr. B. Kirkham, Secretary, 9, Bentinck-street, Manchester-square; Mr. S. Newbery, Superintendent, Hatton

Garden; and Mr. W. B. Kendrick, Schoolmaster and Collector, at the School House, 10, Took's-court, Castle-street, Holborn.

ASSOCIATIONS.

Minutes of the Northern Association of Particular Baptist Churches, held at North Shields, Northumberland, May 23 and 24, 1825.

MONDAY, May 23, assembled at three p. m.: Messrs. Rennison, Long, and Crook, engaged in prayer.

In the evening, at six, Mr. John Rennison was ordained to the office of deacon. Mr. Fisher commenced the service; Mr. Ruston offered the ordination prayer; Mr. Pengilly addressed the charge, from 1 Tim. iii. 13; and Mr. Long concluded with prayer.

Tuesday, 24th.—Assembled for prayer at seven o'clock. Messrs. Foster, Hallowell, and Hill engaged. Re-assembled at half-past ten. Mr. Douglas prayed; Mr. Long preached from 2 Thess. i. 3, and Mr. Ruston from Psal. xlv. 1. The let-ters from the several churches were then read, and Mr. Sample concluded with prayer.

At three o'clock, met to receive the Report of the Auxiliary Missionary Society; Mr. Crook prayed: the Report was read by Mr. Pengilly. The meeting was addressed by Messrs. Williamson, Stowell (Independent), Ruston, and Pengilly. Mr. Fisher concluded with prayer.

In the evening, at six, Mr. Stowell commenced by reading and prayer. Mr. Douglas preached the Missionary sermon from Isa. xlv. 24. Mr. Williamson concluded.

The ministers and messengers re-assembled next morning at nine o'clock for business, (Mr. Williamson, Moderator,) when it was resolved:

1. That the Report of the Committee of the Auxiliary Missionary Society be approved and printed: to which be appended the Minutes of the Association, list of subscribers, &c.

2. That the reasons assigned by the central Committee for altering the time of the Anniversary, and uniting it with the Annual Meeting of this Association, be admitted and approved, and in future they be united accordingly.

3. That it be recommended to each of the Branches, that a congregational collection, in aid of the Mission, be made in each place once a year.

4. That it appears to us very desirable, if the churches of this union would raise funds sufficient, that an Itinerant should be employed in our district, to preach in the more destitute parts; and that the ministers be requested to ascertain what assistance may be raised for this object, to be reported at our next Meeting.

5. That the pamphlet prepared by Mr. Pengilly, in compliance with the request of the Association at our last Meeting, on the Constitution of a Christian Church, Principles of Dissent, and the Duties of Church Members, be printed as soon as convenient, and recommended to all the members of our churches.

6. That the next Association (with the Anniversary of the Missionary Society,) be held at Stockton-on-Tees, on Tuesday and Wednesday in Whitsun-week, 1826; that Messrs. Williamson, Fisher, and Crook, be appointed to preach: Mr. Williamson the Missionary sermon.

JAMES WILLIAMSON, Moderator.
North Shields, June 21, 1825.

Half-yearly Meeting of the Association for the Isle of Ely.

On Thursday, the 16th of June, 1825, the Baptist and Independent ministers connected with the Association for the Isle of Ely, and its vicinity, held their

Twentieth Half-yearly Meeting at Burton Mills. Three sermons were preached on the occasion, that in the morning by Mr. Ward, of Soham; in the afternoon by Mr. Dallison, of Soham; and in the evening by Mr. Cater, of Newmarket. A collection was made in the afternoon for the London and Baptist Missionary Societies, amounting to seven pounds three shillings.

ORDINATIONS, &c.

Ordination of Mr. R. G. Le Maire, at Norwich.

ON Wednesday, May 18, 1825, Mr. R. G. Le Maire (late of Ipswich,) was ordained pastor of the Particular Baptist Church assembling at Rehoboth Chapel, Union-place, Norwich. Mr. Bean, of Aylsham, gave out the hymns, and read the scriptures; Mr. Spanton, of Foulsham, prayed; Mr. Williams, of Dereham, stated the nature of a gospel church, and asked the usual questions; the Rev. T. Griffin, of Prescott-street, London, offered the ordination prayer, and gave the charge, from Lam. iii. 24: Mr. Pickers, of Ingham, concluded with prayer. Service commenced in the evening at half-past six, when Messrs. Winter and Coppin led the devotional services, and Mr. Pickers preached to the church and congregation, from Heb. xiii. 7.

Ordination of Mr. Brewer, at Sheldon, Devon.

ON Wednesday, May 25, 1825, Mr. E. H. Brewer was set apart to the pastoral office over the Baptized Church of Christ at Sheldon, Devon, when Mr. Mason, of Exeter, commenced the morning service by giving out a hymn; Mr. Strutt, (Independent, Teignmouth,) read the scripture, and prayed; Mr. Wayland, of Lyme, gave a scriptural description of a Christian church, asked the usual questions, and received the confession of faith; Mr. Nicholson, Sen. of Kingsbridge, offered up the ordination prayer, with imposition of hands; Mr. O. Clarke, of Taunton, gave a very judicious charge to the pastor, founded on the 28th of the 20th of Acts; Mr. Clewlow (Independent, Shaldon,) concluded with prayer.

In the evening, Mr. Nicholson, Jun. of Kingsbridge, commenced, by giving out a hymn; Mr. Wilson, of Topsham, read and prayed; Mr. Baynes, of Wellington, delivered an impressive charge to the people, from the former part of the 28th verse of the 3rd chapter of Deuteronomy:

Mr. Nicholson, Sen. Kingsbridge, concluded in prayer.

The services were highly interesting, the congregation very numerous and attentive. And our prayer is, "O Lord, we beseech thee, send now prosperity!"

*New Meeting-house opened at Watchet,
Somersetshire.*

MARCH 17, 1824, A new substantial and commodious Meeting-house, forty feet by twenty-six, was opened at Watchet, Somersetshire. Messrs. Crisp and Winter, of Bristol; and Sprague, of Bovey Tracey, addressed the congregations which met during the day, from suitable portions of the divine word; and Messrs. Cherry, of Bampton; Gabriel, of Stogumber; Elliott, of Peniton; Buck, of Wiviliscombe; Carey, of Stogurcy; and Sturges, minister at the place, engaged in the devotional services.

On June 11, 1825, Mr. Thomas Sturges, lately under the care of Mr. Kilpin, of Exeter, was set apart to the pastoral office over the Church assembling in the above meeting. Mr. O. Clarke, of Taunton, opened the solemn services of the day, by stating the nature of a gospel church, and asking the usual questions. Mr. Tyso, the former pastor, prayed the ordination prayer. Mr. Viney, of Bridgewater, in the absence of Mr. Kilpin, (prevented by illness) gave the charge; and Mr. Tyso addressed the church. The other parts of these services were conducted by several Pædobaptist and Baptist brethren, and the services of the day were very interesting.

*New Meeting-house opened at Montacute,
Somerset.*

On Wednesday, the 2nd of February, 1825, was opened the New Baptist Meeting-house at Montacute, Somerset.

Mr. Whitby, of Yeovil, commenced the morning service by reading and prayer; and Mr. Clarke, of Taunton, preached from Haggai ii. 7. In the afternoon, Mr. Joseph Price, son of the late Mr. Price, pastor of the Baptist church at Yeovil, was ordained to the pastoral office, over the recently formed church. Mr. Crook, of Crewkerne, read and prayed. Mr. Horsey, of Wellington, delivered the introductory discourse, and asked the usual questions. Mr. Cox, of Horsington, offered the ordination prayer. Mr. Toms, of Chard, delivered the charge from Col. iv. 17. and Mr. Paltridge, (Independent) of South Petherton, concluded. In the

evening, Mr. Chapman, of Yeovil, read and prayed; Mr. Baynes, of Wellington, preached to the church from 2 Pet. i. 13.; and Mr. Chapman concluded by prayer the interesting and deeply impressive services of the day.

*New Meeting-house opened at Haworth,
Yorkshire.*

ON Wednesday, May 18, 1825, a new and commodious place of worship was opened for the use of the second Baptist Church and Congregation, meeting in Haworth, Yorkshire. In the morning, Mr. Jackson, of Hebden Bridge, read the scriptures and prayed. Dr. Steadman, of Bradford, preached from Phil. i. 12. "But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel." And Mr. Trickett, of Bromley, concluded with prayer. In the afternoon, Mr. Scott, of Colne, read the scriptures and prayed. Mr. Ely, of Rochdale, (Independent) preached from 1 Pet. ii. 9, 10. "Ye are a chosen generation, &c." Mr. Holroyd, of Wainsgate, concluded. In the evening, Mr. Foster, of Farsley, prayed. Mr. Godwin, of Bradford, preached from Rev. xxii. 17. "The spirit and the bride say come, &c." A large and respectable congregation attended, and the services of the day highly interesting.

On the 22nd, the following Lord's-day, three sermons were preached in the newly erected building; that in the morning, by Mr. M. Saunders, (the minister of the place) from Zech. vi. 13. "He shall bear the glory." Those in the afternoon and evening, by Mr. Lister, of Liverpool, from Matt. xxviii. 6. and Exod. xii. 26, 27. The chapel was crowded to excess, and many went away who could not gain admittance. Collections were made on each of the above days, which, in the whole, amounted to £110 4s. 1d.

Notwithstanding the laudable exertions of the friends on the spot in contributing towards the new erection, a considerable debt still remains to be liquidated. They will be under the necessity of appealing to the Christian public for assistance, and it is sincerely hoped that the appeal will not be made in vain. All who are acquainted with the interest know, that the few who are possessed of property among them, have uniformly and generously contributed towards other cases; and on that account they may be considered as having a claim on the benevolence of others.

NOTICE.

ANNIVERSARY, PECKHAM.

THE Sixth Anniversary of the Baptist Church, meeting in the Rye Lane, will be held, by Divine permission, on Wednesday, the 10th of August, when three sermons will be preached: that in the

morning, by Dr. Andrews, of Walworth, at eleven o'clock; in the afternoon, by Mr. Stevens, of London, at three; and in the evening, by Mr. Smith, of Ilford, at half-past six o'clock.

After each service, a collection will be made towards liquidating the remaining debt.

ELEGIAC LINES

On the late Rev. Dr. RYLAND.

SHALL poets celebrate in lofty strains,
The sons of vict'ry, who have bled,
And bravely fallen among the dead,
On the ensanguin'd battle plains?
Shall they adorn their fun'ral lay
With wreathes of laurel, or of bay,
Around their gilded trophies hung,
Rais'd on the bloody field?
And shall the Christian hero fall,
Admir'd, rever'd, belov'd by all;
And yet no tuneful harp be strung,
Its plaintive tones to yield?
Ah, no! the Muse
Will not refuse
Her tears to shed
Around the bed
Where Ryland sleeps beneath the dull cold clod:
And from his tomb pursue his flight,
To scenes of bliss, and realms of light,
Where aye the pure in heart behold their God.
Convoy'd by angels to his place of rest,
I see him shine among the saints above,
Who circle round the throne, supremely blest,
And lowly worshipping the God of love;
Whose grace conspicuous shone, with truth
combin'd,
To form the features of his heav'nly mind.
Where peaceful Avon pours his silent wave,
And gently rolls his genial tide along,
Whose antique tow'rs conceal the mighty grave,
Where sleeps* the hero of romantic song;
Hard by that mournful classic shore,
Whose weeping willows yet distil
Their tearlike dews, in many a rill,
And still their tuneful bard deplore;
The infant first beheld the smiling day,
And there, amidst that hallow'd shade,
Oft on the flow'ry margin stray'd,
In moody pensiveness, and sportive play.
Ere yet the pow'r divine
His early harp had strung,
And bade him sing and shine,
To instruct and bless the young;
Till on their path arose the star of day,
To guide their willing feet in Zion's sacred way.

* Guy, Earl of Warwick, buried at Guy's Cliff, near Warwick.

Ye sons of science, who, in early youth,
Delight to walk in Wisdom's way,
Smit with the charms of heav'nly truth,
Nor from her holy guidance stray;
Mark well the steps your reverend tutor trod,
And trace the path to happiness and God.
A pensive band
I see you stand,
In sable vestments drest;
And many a tear
Bedews the bier,
Where his unconscious relics rest.
Ye reel the loss which ye sustain,
And as ye onward move,
With plaintive sighs, and ling'ring love,
I hear ye thus complain;
Oh Death: thy cruel shaft has slain
The wisest sage in Wisdom's train:
Who now our steps shall guide?
'Twas he, 'twas he, our boast and pride,
That mingl'd salt in Learning's spring,
Which sweetly flow'd meandering,
And pour'd the streams of knowledge round,
To heal and bless the sterile ground.

Remote in India's land,
Carey, I see thee stand,
With lifted hands and streaming eyes,
Expressive of the sad surprise,
That Ryland first had reach'd the skies.
Last of that small associate band,
That first beheld, with pitying eye,
The paynim realms in darkness lie;
Nor pitied them alone,
But strove, with more than mortal might,
That heav'n, at length, would give them light,
Uniting heart with heart, and hand to hand,
Before the eternal throne;
Dry thy tears, and cease to weep,
He is not dead; he does but sleep.
The trump of God will sound, and he
Shall wake to life and victory.

Ye realms on whom the orb of day
Resplendent pours his dawning light,
And ye who view his latest ray
Expiring in the lap of night;
Behold a brighter sun arise,
To illuminate your darken'd skies!
Though feeble mortals fade and die,
He still pursues his course on high;
And makes the wond'ring nations prove
The glories of his truth and love.
Chelwood, June 25, 1825.

J. DEAR

Calendar for August.

2. Ceres south III. 54 aft. Altitude 41° 20'.
9. Moon passes Saturn VIII. aft.
10. Moon passes Venus VIII. 30 aft.
11. Herschel south IX. 48 aft. Altitude 15° 37'.
12. Moon passes Mars III. 40 aft.
14. New Moon VI. 58 morn. Too far

- south to cast her shadow on the Earth.
14. Moon passes Jupiter XI. 45 morn.
16. Moon passes Mercury XI. 15 morn.
17. Sun (as to longitude) between the Earth and Jupiter V. 15 aft.
28. Full Moon at Noon. Too far north to pass through the Earth's shadow.

Irish Chronicle.

Speeches at the Eleventh Anniversary of the Baptist Irish Society.

THE CHAIRMAN in opening the business of the morning, observed, that he was afraid the state of his health would have prevented him from attending the Meeting that morning; but the pleasure that he promised himself from being among them had been so great, that he had been willing to run some risk in coming. If the present Society had ever been important, this was the time when that importance was increasing, now that the state of Ireland was more than ever shewn to be that of the grossest darkness, which could only be dispersed by the dissemination of the Scriptures through that land. They had all heard of the religious meetings in that country having been most unprovokedly interrupted, and with great violence and intemperance. In spite of such interruptions, he hoped they were all ready to fight the battle of the Lord. When the walls of Jerusalem were built the times were turbulent, and it was necessary for the workmen to continue their operations with their weapons at hand, that was the case with them, and, while they pitied and commiserated the ignorance of their opponents, it would be necessary for them to join fortitude with their desire for peace. How could they do otherwise when a Catholic Bishop distinguished himself by pronouncing the touch of the Bible to be infectious, and by praising the conduct of a peasant who had taken hold of that precious volume with a pair of tongs that his fingers might not come in contact with it? Surely, when such things as these took place in Ireland, it was time to exert themselves! At the coronation of the King, a most august ceremony took place between the sovereign and the public. On that sacred occasion the Archbishop of Canterbury, with the rest of the Bishops in the train, presented to the King the sacred volume, as the most sacred thing the whole world contained; and the Sovereign received it in token of his agreement in that truth. Was such a ceremony as this an idle farce? Were they to be insulted by hearing this solemn day called an idle ceremony? In his opinion, truth, wisdom,

and sobriety, were characteristic of the whole; and though he knew that all who then heard him were Dissenters, he was sure that he should be supported by them in calling upon them to sustain the Church and King against the Pope and Catholicism.

The Rev. Mr. Middleditch, of Biggleswade, moved the first Resolution. There was one subject mentioned in the Report which emboldened him to hope that he should be able to attract the attention of the Meeting: The Committee had to lament the loss of several valuable friends, and, though their place could not be expected to be fully supplied, yet the worthiness of the object, he was sure, would summon many friends to its aid. The object of the Society was not sectarian or political, but to emancipate those from the darkness in which Ireland was involved, and bring it to the light of salvation. The means adopted by the Society bore the authority of Heaven: the circulation of the Holy Scriptures and the Education of the Poor, were rapidly opening the regions of light, and teaching Ireland the way it should go; if those Scriptures were not to be received, they could no longer wonder at crime setting up its handywork on those shores. But, fortunately, it had pleased God to crown with no inconsiderable success, the efforts of the Society; they heard of 8000 children educating by its means, in the right way, and instances were given of children on the bed of death, shewing that the labour bestowed had not been thrown away upon them. They need not wonder that opposition should be raised against the Society; for centuries ago the Jewish Priests had combined together to oppose the Gospel, and as long as there were worldly men, there would be opposition to the spread of the Gospel, and to the salvation of Jesus Christ; but they trusted that the spirit of God would descend, and pour the spirit of that Gospel on its most strenuous opponents. On the whole, he felt great pleasure in proposing his Resolution to the sanction of the Meeting. The success that had crowned the Society, evinced the presence of the great Head of the Church, and, indeed, if the cause were Christ's, how could it do other than prevail? He moved—

“1. That this Meeting sincerely re-

joices at the success which has attended the labours of this Society during the past year, would consider it as a pledge of the continued approbation of the Head of the Church, and as a motive to renewed energy and zeal, and resolves that the Report now read, detailing that success, be adopted, and circulated under the direction of the Committee."

The *Rev. Mr. Edwards* seconded the Resolution. With regard to the objects of the Society, there was not much to be said peculiar to it. It was locality alone that gave it its chief claim to attention. Why it had been so long neglected, he could not tell. It had not even the apology of the Edinburgh watchman, who, on being asked why he did not give the alarm, had pleaded, that he was asleep, and that besides, it was behind the box, and therefore not visible to him. But how was Ireland "behind the box?" It was a distinct branch of the empire, and the eyes of Englishmen were daily turned towards it. Besides, they had a direct command to go into all the world, and teach the Gospel to all people; but if there had not been an apathy displayed to go, there had, at least, been a very criminal negligence in doing that without which they never would be meeting the commands of God, or the wants of man. If man was hungry, thirsty, or sick, he wished the advice of the physician or the lawyer; but, in a spiritual disease, it was his nature to shew a coldness and carelessness which rendered a cure extremely difficult. Sir W. Curtis had said respecting the Corn Laws, that a man should do his best, and, after that, his next best, and then all would be best: so with respect to Ireland, if it was not in his power to disseminate the scriptures—his best, let him at least give education to the children—his next best; and even this latter was of no little importance, for in a very short space of time the children sprung up to be the reading part of the world; and he remembered visiting Lancashire after a lapse of ten years, when he found those children who had been accustomed to bring their pennies to the Sunday School had cheerfully subscribed their guineas. The consideration that there were so many Missionary Societies, so far from weakening the claims of any one, only gave all a greater claim, for it was a stronger proof of the necessity for their existence, and the circulation of the Report was the more requisite, that the claims of the Society should attack every man at his own fireside. As the day rose let the diligence be doubled, for the church was the light of the world, and those who had already been called to the light of

grace were the most likely to call others to the same light, till it spread further and further, and at last illumined the whole world.

The *Rev. Josiah Wilson*, of Boyle, observed, that he felt pleasure in being now called upon to address the Meeting, because he thereby followed a Gentleman connected with the Home Missionary Society. No one could rejoice more than he did in the operations and success of Foreign Missions: but the term *home* is peculiarly interesting to every feeling mind, and in its welfare he considered himself as especially engaged. He was aware that it was too long the practice in this country to consider Ireland as a foreign station; but he hoped that time was gone by, and that it will in future be treated as a part of the British empire. There is something particularly interesting to the inquiring and feeling mind, in whatever view Ireland is contemplated; but its moral aspect is the most interesting to the Christian, and to render it more pleasing must be the desire of his heart. That he has had an opportunity of witnessing its real situation, he is far from regretting; on the contrary, when the Lord disposed his mind to engage publicly in his work, he determined that wherever Providence appeared to open the way, there he would go; at which time he had not the most distant idea that his lot would be cast in Ireland, though he now rejoiced that it had been such, for he thought he might with modesty affirm, that the Lord had in some measure blessed his exertions. To say that there are difficulties to be encountered in attempting the moral and spiritual improvement of Ireland, would be to repeat what has been a thousand times told, but of which no one can form an adequate conception without witnessing it. Allusion was made in the Report to the opposition of some of the Roman Catholic priests to the Schools of the Society; this may be considered as a general thing, but he was happy to say, it is not universal, and he mentioned it to the honour of those who form the exceptions. Several priests encourage the Schools, two of whom are mentioned in the Report, and others have sent men to him, recommending them to be employed as schoolmasters in their parishes. This shows that the church of Rome does not enjoy that oneness of which it boasts, either in principle or in practice. In the observations he intended to make, he should first speak *generally* of the good that has been effected by our own and other Societies in Ireland, which are endeavouring to extend the benefits of education and the circulation of the scrip-

tures in that country. For it gave him pleasure to state, that we are pursuing the same objects harmoniously, and with a christian feeling towards each other. Some of them are of a gigantic size, and he rejoices in their success, though we are moving in a humbler sphere. There is a Gentleman on the platform who will be able to correct the statements he makes should he err, for he has again and again travelled through the greater part of Ireland, and who would be able to state additional facts, could he be prevailed upon to address the Meeting. And you yourself, Mr. Chairman, are not unacquainted with the real state of Ireland; you have seen many of the evils that prevail there, you have observed "the nakedness of the land." As some of the results of education and the circulation of the scriptures, he observed, that, 1. Industry has been promoted. In confirmation of this he should only mention what was stated to him within the last few weeks, by the present high sheriff of one of the western counties. He is an extensive land proprietor, and lets the greater part of his land to the persons who work it themselves. He said, "Such was the increased industry of the people, and their improved methods of cultivating the ground, that, within the last ten or twelve years it produced nearly one-third more than it formerly did." 2. Cleanliness and generally improved manners, are other particulars worthy of notice, as resulting from the establishment of Schools. Poverty and wretchedness still prevail, though the general appearance of the children is improved, and their good habits have had some influence at home. 3. Another particular deserving attention is, that where the Schools have been long established, the Sabbath is more religiously regarded than formerly. After the public service of mass, Roman Catholics in general consider the rest of the day their own; and dancing, ball-playing, or drinking, is the consequence. But, in many places, the reading of the Scriptures is now their employment; and those humble, but useful labourers, the Irish Scripture Readers, many of whom receive a small remuneration for their exertions on the Sabbath only, are found explaining the Scriptures in the cabins. There are other men who are constantly employed in this work, and who have been eminently successful in giving religious instruction to their countrymen in their own language. It is a pleasing sight, while riding through desolate districts, to see groups of persons assembled inside, and even outside, of the cabins, listening to those readers

while they explain the word of God. There have been instances of persons who have come for the avowed purpose of opposing these proceedings, but in less than half an hour those turbulent spirits not only refrained from their intentions, but were seen bathed in tears, rejoicing in the news of a full and free salvation through Jesus Christ. He should add, 4. That a spirit of inquiry on religious subjects is extensively evinced, which has been considerably increased by the recent biblical discussions. This has been particularly the case in the neighbourhoods of Carrick-on-Shannon and Easky, where two of the discussions were held. This fact is corroborated by the increased demand for Bibles, both from those who bestowed them gratuitously, and also from the Hibernian Bible Society, whose income was in consequence considerably increased during the past year. What the full results of this may be, we must leave to Him who is the author of the Bible, and who has said, that he will "magnify his word above all his name." This desire to be able to read the scriptures for themselves, will account for the increased attendance on the evening schools during the last winter, when it was not uncommon to see persons from forty to sixty years of age, with the primer learning their letters, some of whom, in a few weeks, were able to make use of the second spelling book.

He now proceeded to notice some particular instances of good being effected by the operations of our Society. That we have been useful in the country, may be inferred from the increased contributions to the Society by the Gentlemen in the immediate vicinity of the schools. The first year of his applying to them for that purpose, £32 only were collected, which has gradually increased, so that this year the subscriptions in Connaught have amounted to £152. He felt pleasure in stating, 1. That some children who were educated in our schools, are now filling situations, by which they are procuring a comfortable livelihood for themselves, and are enabled, in some instances, to assist their aged parents. Some of the present teachers were originally pupils in our schools; this is a subject of considerable importance, particularly in reference to females, because it was formerly very difficult to find suitable persons to take the management of female schools. What he should next mention, is particularly interesting in a civil point of view. 2. *Submission to the constituted authorities* has, in several instances, been secured by the efforts of the Society's agents. The following are

two instances. M. Murphy was taken by some Ribbonmen to make him swear their oath; but he asked if any of them read the scriptures? they answered, that they knew nothing about them, nor was it their object. He replied, "I am not so, and Saint Peter tells us to 'Fear God and honour the King;' and for this reason, if I were to die on the spot, I never will swear a rebellious oath against my king or the government." Another instance. A poor man, who had two of his children in one of our schools, was a Ribbonman; the eldest was in the Testament class, and took her Testament home to learn her lessons; the father read this book from cover to cover, with great attention and earnestness; and so powerful was the effect of divine truth on his mind, that his conviction, which he confessed, was, that he could not be a Christian and a Ribbonman. 3. Several persons, who have enjoyed the advantages of religious instruction, either by reading the scriptures in the schools, from the Irish scripture readers, or by the preaching of the gospel, are giving good evidence of the powerful influence of the truth, by their holy lives and zealous exertions in the cause of Christ. And here, though he was an Englishman to his very heart, he would say, that he thought a real Irish Christian was more zealous than an English one in the cause of his Lord and Saviour. Probably one of the means by which such characters have been produced is, the committing the scriptures to memory; for this is a fundamental principle in the Society's schools; and there are some hundreds of children who can repeat from five to fifty or sixty chapters in the New Testament, and about forty who can repeat a hundred chapters. 4. But what is more satisfactory than all is, that some have departed this life in the firm persuasion of enjoying everlasting felicity through faith in Christ Jesus. That, he was persuaded, has been the case with many, through the instrumentality of the agents of the Society: but he only referred, on the present occasion, to the two instances mentioned in the Report. The dear girl there stated as being thirteen years of age; he was satisfied respecting her long before her death, for she well knew in whom she had believed. She had committed about thirty-six chapters of the New Testament to memory; but though, for many months, she was unable to attend to the duties of the school, she was generally present to witness the examination of the other children. He should add nothing to these facts, being persuaded they will speak

more forcibly than any thing like a formal speech by him.

The *Rev. Mr. Hawkins*, of Weymouth, observed, that the state of Ireland was most extraordinary, and that there was hardly an individual to be found who had the hardihood to deny the wretchedness and corruption that pervaded that land. The eyes of men during the last six months had been much turned towards Ireland; but, even if those measures, which had been so much agitated, had been carried, he did not think that it would have done much for Ireland. They would only have affected the rich, and left the poor as wretched and as miserable as ever. This Society went directly to remove the cloud of ignorance which covered over Ireland, and as such was worthy of their warmest support. It had been expected that their exertions would meet with the enmity of the Catholic priesthood; but he dwelt with satisfaction on the evidence they had received of some of that body, having had the strength of mind to throw off their papal prejudices. It gave infinite pleasure to him to find one saving clause in the whole system of popery. The plan of translating the scriptures into the native language had been much opposed, but it met with his entire approbation; for once give the Irish a taste for reading, and it would not be long that they would rest contented with the scanty supplies that their own language afforded. If ignorance was the evil of Ireland, then remove it; and they would find industry raising her head with real vigour, and those turbulent passions which for so long a period had disgraced that country, would no longer exist in the land. The everlasting salvation of the people of that country ought to be the object dearest to every heart, and that was the great object of the Irish Baptist Society, rendered also the more beautiful by the simplicity of the operations by which the object was accomplished. It had been truly said, that it was no proselytizing Society. All it had in view was the dissemination of the gospel, and the education of the poor; and if, after a perusal of the gospel, the pupils remained in the Catholic faith, that presented no obstacle to their well doing, for bad as he thought their faith, he still thought there was salvation within the pale even of that church. But there was no salvation without a knowledge of the scriptures; and, therefore, while that knowledge was withheld they must live and die without the great final hope that lifted the soul of man to his Maker. The emancipation of the soul was the emancipation they

wanted, and to that great emancipation every other must yield the precedence. He moved—

“2. That this Meeting is more than ever convinced that the diffusion of the pure and unadulterated principles of the christian religion, though it may not be the only means, will nevertheless be found the most effectual for relieving the wretchedness and moral degradation of the people of Ireland.”

The *Rev. Mr. Cramp*, of London, contended, that it was by the diffusion of the scriptures only, that they could hope to overthrow the papal system, and it was in entire concordance with that principle that the motives of the Irish Baptist Society were directed. Education was making rapid strides in Ireland, and not only was the present Society doing all in its power in that way, but it was most cordially seconded in its efforts by the spirited exertions of several other Irish Societies. It was a lamentable circumstance, however, that not only this Society, but many others, had to lament the decease or removal of some of their most active members, though such misfortunes, instead of dispiriting, should only stimulate to fresh and more vigorous exertions, for if each one would do a little, doubtless the work of their master Christ would be well performed. He concluded by cordially seconding the Resolution.

The *Rev. Mr. Groser*, of Maidstone, in moving the next Resolution, observed, that though they had to lament the removal of several valuable members of the Society, yet, at the same time, they might rejoice that they still possessed the services and support of their honoured Chairman, and which he had so kindly bestowed upon them for so long a time. It was not against the professors, or the advocates of the opponent system that this Society was arrayed; but it was against the system itself. The only difficulty was, that the Catholics were themselves afraid of any contest, and did all in their power to shut the door against any communication with them. The first two questions of a printed Catholic querist were, whether they had ever been guilty of heresy, by going to any of the religious meetings held by the Protestants in Ireland? The company had been informed, however, that great good had already taken place from the discussions that had been entered into there, and he was sure they could not doubt the information, for truth need only be heard to prevail. He held in his hand the report of one of those discussions, which was published by the Catholics, through a Catholic

bookseller, in which it was announced that Mr. Pope made a very eloquent speech on the Protestant side of the question, which, however, their limits would not allow them to give, and then immediately after they gave five pages and a half to Mr. O'Connell, all of which was in answer to Mr. Pope, of whose speech not a word was given. Not but that he thought that the single line given to Mr. Pope was much more eloquent than a speech of an hundred pages; for no one could be so blind, Protestant or Catholic, as not to be able to see through the artifice. He liked those debates, for they served to draw all hearts closer together, throwing aside minor differences in order that they might make one grand attack in the name of the Lord of Hosts. That those debates did good he was firmly persuaded, and he therefore most cordially moved,

“3. That this Meeting rejoices in the public discussions which have recently taken place between Clergymen of the Roman Catholic and Protestant Churches in Ireland, respecting the free circulation of the scriptures, being persuaded that they have excited inquiries which are likely to produce the most beneficial results.”

The *Rev. Mr. Kinghorn*, of Norwich, highly approved of the Resolution, for all he wished was to see the cause of truth triumphant. He wished the inquiry to be pushed not superficially but solidly, so that the radical principles of both sides might be understood. Go to the Canons of the Council of Trent, and there see what the arguments of popery are! Go with the feeling that you have a right to examine, and having examined have a right to decide! Unfortunately the Church of Rome, while it claimed to itself the right of examining into the scriptures, had not given up the right of persecution of any one who took that right of examination upon himself, though great pains had been taken to convince England that that was the plan on which the papal church was now going.

The *Chairman*, in putting the Resolution, observed, that as the Resolution was a new one, he should perhaps be excused for observing, that some years ago, when Bonaparte had proposed to the Pope toleration for the Protestants, the Pope had decidedly refused it, as incompatible with the principles of the Roman Catholic Church. Disturbances likewise, as they all well knew, had taken place at the meetings in Ireland, in which the Protestants had been completely exonerated by all parties, and which had originated with the Pope's Legate. After those disturbances, it was curious enough that

twenty little farmers met for the purpose of discussing the discussion, and after sitting hard at it all night with heaps of volumes, they had in the morning determined that they would read the New Testament, let the priesthood do what it chose. A curious fact had come within his own immediate knowledge: A young man had obtained possession of a Testament, and had read it very studiously, which coming to the knowledge of the Catholic priest, he came instantly to demand the book, and by way of fine, for the offence, had imposed a sort of private confessional, by which the family was obliged to provide a dinner for the priest and his party. Every possible threat was used towards the young man, and after mass, the priest from the altar called on his audience to join him in cursing those scandalous rascals, his very words, the Bible readers, and afterwards called in the same way on them to join him in cursing the young man. This the lad, whose name was Robert, resisted, and said, "please your reverence, I am no rascal; I am honest, and my father is honest, and my only fault seems to be the reading of a book which has made me a better man." This speech had so enraged the priest that he rushed from the altar, and would have sprung upon the young man but for the interposition of the audience, and more especially the women. They, however, all joined intreating him to kneel down, and beg his reverence's pardon. "I shall do no such thing," said Robert, "he has called me a rascal, and that's more than any man can prove me." He, therefore, refused to go; but shortly after, the priest seeing him in the market, trying to separate two men who were fighting, the priest interfered, and flogged him severely, under the pretence that he was the aggressor, though the real reason was his reading the Bible. Not content with this, he had likewise procured his dismissal from his situation, by which he supported himself. This account being sent to him (Mr. Butterworth) he sent some relief, and suggested the idea of Robert's being appointed a Scripture Reader to the Society; but such was the animosity excited against him by the priest, that it was declared that he could not any longer remain there without his life being in danger. He, therefore, had thirty shillings given him, and was sent to London. When he arrived, he (Mr. Butterworth) asked him how he had disposed of his passage-money; to which Robert replied, that his father was but poorly off, and he had given him half, and by walking from Liverpool to Lon-

don, had contrived to make the other fifteen shillings last. When he arrived, Mr. Butterworth had two gentlemen of high rank with him at breakfast, and they had been moved to tears by his simple story, and the artless simplicity he displayed. He was sure the Meeting would be glad to hear, after the little history they had heard of Robert's fate, that he was now filling a situation most creditably in London, where he was receiving double the salary of which he was deprived by the machinations of the priest in Ireland.

The Rev. Dr. Steadman, of Bradford, in moving the next Resolution, referred to the wants of the Society, not so much in funds, for he was persuaded that no one would depart that Meeting without furnishing his quota, but in men to send to Ireland who should be worthy of undertaking the task of the Society. It was not enough to meet the mere outside of popery; that might be done with disadvantage. It was of no use quibbling about how far the Catholic priesthood were empowered to pronounce absolution or not; the grand question was, whether absolution itself was to be tolerated. That was the citadel of the faith, and if that was overturned the whole would be overturned. In Preston, in Lancashire, out of thirty thousand inhabitants there were ten thousand Catholics, and he would venture to say, that there were more Catholics attending at the great Roman Catholic Chapel there, than there were Protestants at all the other places of worship in the town; and by the polite manner in which visitors were received at the Catholic institutions throughout the country, a very favourable impression was spread abroad of the Roman Catholics. All this was very frightful, and it ought to make true Protestants search the more diligently for the nerves and sinews of the Popish faith, so that it might be entirely destroyed. They knew that the downfall of popery was predicted, and therefore all that they had to do was to go on steadily and perseveringly in doing what they could to promote that cause, which was in fact the cause of God. He moved,

"4. That this Meeting laments the loss, by death, of so many useful and honoured ministers and other cordial friends of this Society, during the past year: it has occasion, and does hereby express its gratitude to Almighty God for the restoration, though partial, of the Treasurer of this Society, William Burls, Esq. from a long and alarming illness, that his health may be perfectly restored, and

under this pleasing hope, requests that he will undertake the office for the year ensuing."

The *Rev. Mr. Fisher*, of Liverpool, had listened with much pleasure to the facts detailed by *Mr. Wilson*: as he had travelled with him inspecting the schools he could bear his testimony to the utility of the Society's labours, and seconded the motion which had been just proposed.

The *Chairman* declined putting the Resolution to a shew of hands, but intreated the Meeting to sit quiet for a minute in prayer to Almighty God, that instead of the fathers the children might be raised up to serve him.

Mr. Burls, Jun.—"Mr. Chairman, Ladies, and Gentlemen, after the Resolution you have just passed, it would ill become me to be totally silent; and yet I feel that, labouring as I do under the effects of contending emotions, I shall imperfectly discharge my duty, and consequently need a large portion of your indulgence. On the one hand, I am strongly impressed with the kindness and truly christian sympathy which characterize the Resolution; and, on the other, the circumstances which have called for those expressions, are brought to my recollection. I retrace the sufferings and alarms of the past year, and though Providence has in mercy spared the life of my highly valued father, still it is not with him now as it was in days that are passed: he is absent from your assembly this morning!—In his absence, accept my grateful thanks, which, however feebly expressed, I can honestly say are strongly felt: and permit me, on the part of my father, to assure you, that, however enfeebled in body, his attachment to the Members of this Society has experienced no decay; and though prevented from assisting in your labours, I am sure his prayers are not wanting that your means may increase; the sphere of your usefulness be enlarged; and, above all, that this Society may be blessed with a large portion of the influence of the Holy Spirit, by whose aid alone it can truly prosper."

The *Rev. Mr. Elvey* moved the appointment of the new Committee. He lamented that, hitherto, he had done nothing, that he might have been able to do, to forward the objects of the Society; but he wished that every one present would come to the determination that he had just made, which was to enrol his name as an annual Subscriber to the Baptist Irish Society. He moved,

"5. That to William Burls, Jun. Esq. who during the illness of his father, has rendered very important services to this

Institution, the grateful acknowledgments of this Meeting are due, and are hereby presented, as well as to the *Rev. Joseph Ivimey*, and the *Rev. George Pritchard*, the Secretaries, who are requested to continue their offices for the year ensuing; that Messrs. W. Paxon and Ebenezer Wilkinson, be the auditors; and the following Gentlemen the Committee to co-operate with them in furthering the designs of the Institution:

Mr. George Bagster.
Newton Bosworth.
Gilbert Blight.
J. M. Buckland.
Stephen Cadby.
J. Chandler.
William Cozens.
J. Danford.
P. Ellis.
Joseph Gurney.
John Haddon.
Job Heath.
James Law.
Stephen Marshall.
Paul Millard.
William Napier.
Richard Nicholls.
William Paxon.
John Penny.
Joshua Russell.
W. Lepard Smith.
Samuel Summers.
Joseph Warmington.
Thomas Watson.
Eleazar Wilkinson."

Von Bulow, who seconded this motion, was surprised at the opposition offered to this Society by the Irish Roman Catholic priesthood, for both Catholic and Protestant professed to believe in salvation through the faith of Jesus Christ, and it was the propagation of that belief which was the main object of the Irish Baptist Society. Nothing, in his opinion, was better than the enabling every man, in every country, to read the scriptures, and a Society which had so laudable a purpose for its object would always meet with his sincere support.

The *Rev. Mr. Pritchard* returned thanks for himself and his colleagues.

The *Rev. Mr. Finch*, of Harlow, observed, that about £2600 had been expended by the Society during the past year, and though that sum was but small, yet if the good that had been done by that sum, were considered, the Meeting would be surprised how extensive an effect had been produced by so small a cause. When the inhabitants of Ephesus shouted for hours "Great is Diana of Ephesus," it might be taken for granted that St. Paul had already done much in the Christian cause; and, in the same manner, the energies employed by

the Catholics of Ireland evinced the progress which the Irish Baptist Society was making in that land. The Resolution, he could not doubt, would be carried unanimously, for every one present would rejoice as he did that so good a cause had been so well promoted. He moved,

"6. That this Meeting expresses its thanks to those Ministers, Auxiliary Societies, and private individuals, who have contributed during the past year towards the funds, and by whose aid the Treasurer has been enabled fully to meet the expenditure of the Society."

The *Rev. Mr. Evanson* seconded the Resolution. The good that would arise from the circulation of the scriptures was made so evident by the mass of evidence that had been adduced, that it would be ludicrous in him to attempt any argument to convince the Meeting of the fact.

The *Rev. Mr. Shenston* moved the thanks of the Meeting to Joseph Butterworth, Esq. for his conduct in the chair. This motion was seconded and carried unanimously.

The *Chairman* then briefly returned thanks, and the Meeting concluded, as usual, with a hymn of praise.

To the Rev. Mr. Wilson.

Collooney, April 20, 1825.

REVEREND SIR,

I have been exercised this month as usual, by endeavouring to impress on the minds of my fellow sinners (from the scriptures of truth) how awfully they were exposed to the dreadful curse which destroys the soul for ever; and how they should seek justification by the free grace of God, by coming before him as criminals, imploring pardon, and pleading his mercy and promises, in Christ Jesus. I have visited W. H.'s cabin on the side of Glan mountain, who taught a school for some time, but is now paralytic and unable to teach. I endeavoured to open the scriptures to him and his family, pointed out to him the fallacy of these practices which are calculated to deceive, intreated him to search the scriptures, which, by the influence of divine agency, would bring him to the knowledge of the Saviour, as the way, the truth, and the life. Haran said, admitting that we do believe that Christ came to save us from

our sins, and that there is salvation in none other, or no help to save in our prayers, fastings, or penance; how may we know that we are pardoned? I referred him to Hebrews xii. 14, where it is written, Without holiness, no man shall see the Lord; and that this is the sure sign of the Holy Spirit working within us, giving us new affections and inclinations, which we should demonstrate to the world, that the grace of God, which bringeth salvation, hath effectually taught us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. I gave the above W. Haran an Irish Testament, and desired him to attend John Gallagher's school, who would teach him to read it perfectly, which would enable him to be useful to his illiterate neighbours. Yes, said he; but I would wish you to explain these scriptures for me yourself, as I have found much comfort in what you told me concerning them; and surely, said he, we ought to pray for the good people who sent these holy scriptures among us, which were hid from us until now. In these dark villages, where I have introduced the glorious truths of the gospel, which have been received with gratitude, priest H—— has been equally active in communicating errors, and advising the people not to believe the scriptures which I read for them. He inquired of them of the doctrine I brought into their house, of which they gave so favourable an account, that he abused them with all the names that malice and ignorance could suggest. M'T——, who had been converted from papacy, continues to adorn the doctrine of God, our Saviour, and is not ashamed to confess him before those whom he left, and shews cogent reasons from the scriptures, for coming out from among them, though he is often the subject of their insults, which he suffers patiently, and endeavours to prove to them, that if they were acquainted with the religion of the Bible, they would adopt a contrary conduct.

J. O'BRIEN.

Subscriptions or Donations received by William Burls, Esq. Treasurer, 56, Lothbury; Mr. Ivimey, 20, Harpur-street, and Mr. Pritchard, 16, Thornhaugh-street, London, Secretaries.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 23, 1825, at Great Queen-street Chapel: Benjamin Shaw, Esq. Treasurer to the Society, in the Chair:

On the motion of the Rev. John Birt, of Manchester, seconded by Richard Foster, Jun. Esq. of Cambridge,

It was resolved unanimously,

I. "That the Report now read be adopted and circulated; and that the success with which it has pleased God to follow the efforts of this and other Societies for the diffusion of divine truth, furnishes a powerful motive for devout acknowledgment and persevering exertion."

On the motion of the Rev. William Steadman, D.D. of Bradford, Yorkshire, seconded by the Rev. George Burder, Secretary to the London Missionary Society,

It was resolved unanimously,

II. "That this Meeting contemplates, with deep regret, the removal by death of the justly revered Dr. Ryland, Senior Secretary to the Society, and other active and zealous friends of the Mission: events which call for earnest prayer that God would raise up and qualify others for active service, and grant larger measures of that divine influence which is essential to the success of all Missionary labours."

It was moved by the Rev. Joseph Kinghorn, of Norwich, seconded by the Rev. Joseph Slatterie, of Chatham, and

Resolved unanimously,

III. "That this Meeting has heard

with pleasure that the funds of the Society have considerably increased during the past year; and thankfully acknowledges the kindness of those Christian friends, to whose exertions that increase is owing—especially of those Ministers who have travelled to collect for the Society, and of the Ladies who have interested themselves in the sacred cause."

On the motion of the Rev. Spedding Curwen, of London, seconded by the Rev. Thomas Finch, of Harlow,

It was resolved unanimously,

IV. "That the sincere thanks of this Meeting be presented to those Gentlemen who have conducted the affairs of the Society during the past year—that the Treasurer and Secretary be requested to continue in their offices—that Mr. John Danford, Mr. Joseph Hanson, and Mr. William Burls, Jun. be the Auditors—and that the following be the list of the Committees for the year ensuing.

GENERAL COMMITTEE.

Rev. C. Anderson, Edinburgh.

W. H. Angas,

George Barclay, Irving.

Isaiah Birt, Birmingham.

John Birt, Manchester.

Thomas Blundell, Luton.

John Chin, Walworth.

Thomas Coles, Bourton.

F. A. Cox, Hackney.

Edmund Clarke, Truro.

T. C. Edmonds, Cambridge.

William Giles, Chatham.

William Gray, Chipping Norton.

Thomas Griffin, London.

Robert Hall, Leicester.

J. H. Hinton, Reading.

James Hoby, London.

Reynold Hogg, Kimbolton.

Richard Horsey, Wellington.

William Innes, Edinburgh.

Joseph Ivimey, London.

John Jarman, Nottingham.

Joseph Kinghorn, Norwich.

James Lister, Liverpool.

Thomas Morgan, Birmingham.

Rev. William Nichols, Collingham.
 George Pritchard, London.
 Henry Page, Worcester.
 Thomas Roberts, Bristol.
 William Steadman, D.D. Bradford.
 Micah Thomas, Abergavenny.
 James Upton, London.
 William Winterbotham, Horsley.
 Messrs. William Ashlin, London.
 William Beddome, London.
 Gilbert Blight, London.
 Newton Bosworth, London.
 William Burls, Edmonton.
 John Deakin, Birmingham.
 James Deakin, Glasgow.
 Joseph Dent, Milton.
 John Foster, Biggleswade.
 Richard Foster, Jun. Cambridge.
 W. B. Gurney, London.
 Joseph Gutteridge, London.
 Joseph Hanson, Hammersmith.
 Thomas King, Birmingham.
 James Lomax, Nottingham.
 John Marshall, London.
 J. B. Wilson, Clapham.

Central Committee.

Rev. John Chin.
 F. A. Cox.
 T. C. Edmonds.
 William Gray.
 William Giles.
 Thomas Griffin.
 J. H. Hinton.
 Joseph Ivimey.
 Joseph Kinghorn.
 George Pritchard.
 James Upton.
 William Winterbotham.
 Messrs. William Ashlin.
 William Beddome.
 Gilbert Blight.
 N. Bosworth.
 W. B. Gurney.
 Joseph Gutteridge.
 Joseph Hanson.
 John Marshall.
 J. B. Wilson.

Corresponding Committee.

Rev. J. Acworth, Leeds.
 O. Clarke, Taunton.
 W. Copley, Watford.
 E. Daniel, Luton.
 B. H. Draper, Southampton.
 R. Edminson, Bratton.
 C. Evans, Anglesea.
 J. Geard, Hitchin.
 S. Green, Bluntisham.
 W. Groser, Maidstone.
 C. Hardcastle, Dudley.
 W. Hawkins, Weymouth.
 J. Hemming, Kimbolton.
 Mr. C. Hill, Scarborough.

Rev. T. Horton, Devonport.
 J. Kershaw, Abingdon.
 S. Kilpin, Exeter.
 C. Larom, Sheffield.
 J. Mack, Clipston.
 T. Middleditch, Biggleswade.
 C. T. Mileham, Portsea.
 J. Millard, Lymington.
 W. H. Murch, Frome.
 J. Payne, Ipswich.
 R. Pengilly, Newcastle.
 R. Pryce, Coate.
 H. Russell, Broughton.
 P. J. Saffery, Eye.
 J. Singleton, Tiverton.
 Mr. T. Thompson, Newcastle under Line.
 Rev. T. Thonger, Hull.
 T. Tilly, Portsea.
 W. Tomlin, Chesham.
 T. Waters, Pershore.
 J. Wilkinson, Saffron Walden."

On the motion of the Rev. J. Wilkinson, of Saffron Walden, seconded by the Rev. John Edwards, of London,

It was resolved unanimously,

V. "That the cordial thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in accommodating us with their places of worship on the present occasion."

It was moved by the Rev. James Upton, of London, seconded by R. B. Sherring, Esq. of Bristol, and

Resolved unanimously,

VI. "That the next Annual Meeting of the Society be held in London, on Thursday, June 22, 1826."

On the motion of the Rev. F. A. Cox, A.M. of Hackney, seconded by the Rev. John Shoveller, of Poole,

It was resolved unanimously,

VII. "That this Meeting respectfully acknowledges the kind and able services of Benjamin Shaw, Esq. Treasurer, as Chairman this day."

Foreign Intelligence.

DIGAH.

Extract of a Letter from Mrs. Rowe, dated

Digah, Oct. 1824.

THE word of God bids us cast our bread upon the waters, and after many

days we shall receive it again. I would apply this to native female instruction for the encouragement of all, by stating that out of the nine or ten of every age collected, whom we commenced with in 1817, seven learned to sew, and have since learned to read; and five have embraced Christianity. Amongst the latter only one discovered early fruits, and she died five years ago, in the full faith of entering into the immediate presence of her Saviour Jesus Christ. The others came forth in the Christian life, like wheat in cold climates after a winter's frost upon it. One of these teaches the Female School in the Nabob's compound, to which I now attach the name of Lady Town's School, as she furnished means to erect it. The other three live at Monghir. If half of every school should thus become converts, through Christian instruction, how great would be the rewards of those who extend it to them! Although amongst the sixty girls who were taught to read in 1821, 1822, and 1823, no fruits have as yet appeared unto Christ, still, I trust, the seeds of instruction will, like the sown wheat in frigid climes, gain a state of preparation by lying concealed (under the fetters of Hindoo prejudice), to spring forth vigorously, when the Sun of Righteousness shall shine over these sown fields. There are now fifty-five native girls, Hindoo and Mussulman, under tuition in the Digah Mission Schools; five girls of whom are of the former schools. This number will probably be increased in the cool weather. Thus one hundred and twenty native girls, and several women at their homes, have, since the commencement, been under instruction in this district. Half as many more I do not reckon, as they have acted more like spectators than scholars. The whole number of boys now learning is one hundred and sixty-four. I purpose having a public examination every year at least, if not every six months: the European inhabitants else will never believe that schools exist; and it is of importance to excite their interest in favour of them. As that which took place on Saturday last was a new thing, and I had every thing to arrange, I invited only a few persons to be spectators; and those were much surprised to see such a number of native children brought under order, and having made pleasing progress. There were thirty-five in one syllable; twenty-five in two syllables; fifteen in three and four syllables, and in grammar and full reading; twenty-two in Watts's Catechism and the ten commandments; twenty in writing on paper, fifty in writing on

boards with chalk water; all the rest in the alphabet and writing on the earth with chalk, and nearly all in Hindoo arithmetic. The similar classes in each school were formed into one, and brought into the room, examined and dismissed alternately, and all done quietly. The girls presented their needle-work, and gained much praise, as well for that as their other performances, for they wrote, and read in print before the ladies and gentlemen. After the work of examination, the children were all called into the rooms, and brother Roop Das read to them a few verses from scripture, and explained them very clearly, respecting what really defiled a man, and that knowledge which was necessary to their enjoyment, both in this world and that which is to come. And having sung a native hymn, in which many joined, brother Hurree Das closed with prayer. The children were then dismissed, with the trifling reward of two pice, or a penny each, to get themselves a morsel to eat on their way home, as many had come six miles.

SUMATRA.

RECENT arrivals from this island have brought us the particulars of a journey into the interior of the Battak Country, undertaken, with the sanction of the government, by Mr. Burton and Mr. R. Ward. The official report of this expedition extends to forty-four folio pages, and comprises much information on a variety of points connected with the civil and political condition of the people. The following is extracted from Mr. Ward's account:

"We had to pass a mountainous district, about fifty miles wide, covered with wood, ere we came to the chief population. This distance must have been more than half doubled by the crookedness of the way. The road was too rugged to admit of the use of horses, and we therefore performed the journey on foot, chiefly without shoes and stockings. The fifth day after our departure, we entered the district of Silindung, whence we were obliged to return eventually without penetrating farther. During our stay here, we were daily attended from morning till night by crowds of people from every

quarter. They were universally civil, and appeared to form a high idea of our character. A disposition to avarice, however, discovered itself with much shallow cunning and artifice. They displayed great simplicity as it respects an advanced stage of society, but were extremely inquisitive. Every article we carried with us became an object of their anxious curiosity. We were asked by some, if we were not invulnerable; by others, if we should ever die, &c.

"On our first arrival we were so much pressed by the crowd, that it became necessary to take shelter in the house of the chief. We afterwards exhibited ourselves for several hours from an elevated loft at the end of the house, answering such questions as the multitude chose to put. At night the house was filled to excess, and Mr. Burton read some of his tracts, especially the ten commandments, with which they were much gratified. He then opened to them the great truths of Christianity; and when he came to speak of the resurrection, the future judgment, and a final state of immortality, no words can express the interest excited, the astonishment painted in every countenance. For a moment all was profound silence, every one looking on his neighbour, not knowing what to say or what to think. We were ourselves as much at a loss to see the unexampled effect of these wonderful truths on their first revelation. The scene at Athens, when St. Paul preached on the same subjects, occurred as precisely the same, except that 'certain men clave unto him and believed.' This practice of reading and conversing with the multitudes, who resorted to us in the evenings, was continued all the time we remained, and the gospel was received generally as the most interesting subject we could introduce.

"A considerable portion of the second day was consumed in a public bechara, or consultation, attended by the chiefs of the neighbouring villages, and about two thousand people. It was held in the open street, and the chief, our host, took a seat, as a kind of president, on a stone placed in the front of his own door. The multitudes seated themselves in a large semicircle around him. The conference commenced by a public declaration, that we had arrived on a friendly visit, and intended to proceed in a few days on our journey to the great Lake of Toba, the residence of the principal chief of the Bataks, whom we wished to see—that we had brought with us certain books, revealed by the only true God, a knowledge of which was of the utmost import-

ance to all men—that we wished to acquaint them with the contents of these, and if they should be approved, send up supplies, free of expense, after our return to the coast—that these books would teach all men to be happy—that if any person embraced their instructions, and conformed his life to their precepts, he would lose all the dread of Bogus, and Saitans, and every evil spirit, by which they were so perpetually harassed, and be placed under the immediate protection of the one great God. In fact, that they would be made happy in this life, and happy for ever after death. Mr. Burton then stood forth, and read with a loud voice the ten commandments, commenting as he proceeded. A Batak man succeeded him, reading another tract, I think, a portion of the gospel. After this, the Bechara proceeded, with a good deal of order, each speaker standing up as he spoke. Speeches were made from various parts of the circle, affording interesting specimens of savage eloquence. Some spoke with great fluency, some with great bodily action, and some with much warmth, wit, and sarcasm, endeavouring to move the feelings of the audience. Some maintained that they ought not to allow us to pass on to the lake without first ascertaining the will of Singa Manga Raja, the great chief. One very aged man arose, and leaning on his staff, declared that he had lived a long time, and had ever found their '*Adat*,' their laws and usages good, and that they ought not to change them;—that if we wished to introduce any thing affecting these, they ought to reject it; but if we could teach them any thing that would make them more rich or happy, they ought to embrace it cordially. This speech excited much applause; and after assuring them that what we wished to teach, would not interfere with their laws, they expressed themselves much pleased, and showed great willingness to receive the books.

"After this we exhibited and explained the use of a telescope, a mariner's compass, and such articles as we had with us, all of which were carried round for particular inspection, no one being suffered to leave his place. The telescope and the compass excited much wonder: with the former, one asked us to spy out his enemies, another to discover the evil thoughts of any bad person in the assembly, and so forth. It was the general opinion respecting the compass, that it enclosed a spirit, which moved the card to whatever place we wished to discover.

"Finally, our host arose, and declared that since the gods had sent us to visit them in peace, and with good intentions, they ought to receive us in friendship, and treat us with kindness, and return thanks to the gods, by a feast, in honour of the messengers whom they had thus sent, and with this the assembly dispersed.

"Two days afterwards the feast was celebrated, and occupied a space of nearly six hours. About seven thousand people were present. A pig, fowls, and a variety of sweetmeats, were prepared. The ceremonies consisted in a succession of dances, devoted to some particular object, or person, or spirit, to which the leader generally made some appropriate address. They had a band of music, consisting of drums of various sizes, gongs and cymbals, and a pipe somewhat like the clarionet, but small and without keys. We were seated on an elevated stage, erected for the purpose of exhibiting us. The English flag was suspended from a pole projecting over the street. The manner of dancing was either by a slow motion of the feet without moving from the spot, or by one in which they advanced about half a foot at a time. The hands were employed in supporting the offerings presented to the objects of their respect. Our host led the way, accompanied by his younger brother, both bearing dishes of sweetmeats. They were successively joined in new dances by his uncle, the aged orator, by his two sons, his wife, his two daughters, and ultimately by all his kindred. Afterwards the chiefs and respectable people engaged, making perhaps twenty separate dances, in companies of from three to a dozen each, bearing presents, and distributing them at the close to the spectators. One man using more activity than the rest, soon found himself possessed by a spirit, and falling down senseless was carried away. Towards the conclusion, the chief deputy of Singa Manga Raja in Silindung, stepped forth and performed a dance singly, addressing first the gods, then the English flag with much respect and at considerable length, and then ourselves. In one of the dances the ten commandments were borne round and presented to the gods, with an appropriate speech. In conclusion, a pig was killed, and served to feast the particular friends of our host. I forgot to mention, that in the midst of these festivities the cry of 'the enemy' was given out, when all who had arms in their hands, ran promiscuously out of the village to meet them, but it happened to be a false alarm.

"After the feast we were occupied in visiting various parts of the district, and in viewing the face of the country, but for further particulars I must beg to refer you to the Report itself.

"This journey will immediately answer one important object, and, I trust, will eventually lead to a wide and effectual entrance for the gospel, which, notwithstanding the unspeakable debasement of the Bataks, can make them wise to salvation, and meet to be partakers of the inheritance with the saints in light. From mistaken notions of their character and dispositions, occasioned by their cruel practice of cannibalism, and by their aversion to visiting the sea, there had existed an inseparable barrier to every kind of direct intercourse with them. We commenced the journey partially under the general apprehension, but confidence in the great Being, in whom are all our ways, enabled us to surmount every obstacle, and so to conduct ourselves as to leave the most favorable impression of the European character wherever we went. We were frequently invited to take up our abode in Silindang, and become their instructors; and although the number who can read is so small, that the demand for books will not be very extensive at present, we have the satisfaction to learn, that those who can read will receive books cordially, and that the way has been opened for mutual confidence and a free communication, without which nothing could have been effected.

"From the various particulars thus laid before you, I think you will readily draw the following conclusions:—That from the extreme ignorance and intellectual debasement of the people, an effective system of general education is of the utmost importance.—That besides preaching and oral instruction, which should never be neglected, the cultivation of the language and a version of the scriptures are indispensably necessary.—That the Batak Mission is of a most arduous nature, and if any thing permanent is expected, should be supplied with more labourers.

"Relative to our affairs at Bencoolen, I have a mixture of good and evil to mention; although we should remember that all events, whatever aspects they may assume in our distorted sight, are in the hand of Him whose appointed designs of mercy *must* be accomplished, and whose own unsuffering kingdom still *must* come.

"The new version of St. John in Malay you will have heard, has been completed and printed; and I have now to commu-

nicate, that the edition has been almost exhausted, and that I am about to reprint it in a larger type. About a thousand copies of a new scripture catechism have been printed and disposed of, and the work reprinted on English paper. A small edition of eight short sermons, making forty pages, translated freely, and adapted to the state of the Malays, from the excellent little tract, No. 33, second series, of the Religious Tract Society, has been printed, and nearly all distributed.—I am now about to revise and reprint a larger edition of it. A school book, of one hundred and seventy pages, called Selections from the Crown of all Kings, a translation from an Arabic work, of a moral nature, in great request, is just completed. I have continued to go out amongst the natives for conversation and the distribution of books as usual, and have generally met with as much attention and success as could be expected. The circulation of books, as well as the influence of the schools, evidently tends to increase the demand, numbers being thus enabled to improve themselves in the art of reading, which is seldom unaccompanied by a growing thirst for knowledge.

“So far all is encouraging. You will observe from what I have said respecting the school system and the general plan for translations, that our objects have been gradually increasing in magnitude and importance, and it is hoped would have eventually extended to every recess of the island. It is most distressing to me, in the midst of these, to have to advert to the necessity of brother Robinson's removal to Bengal. I inclose a letter from himself, which, I trust, will satisfy the Committee of the propriety of the step he has been obliged to take, and

I beg further to offer my own opinion, if it can be of any service.

“You are aware that he was troubled with an affection of the head before he left Java, which sometimes disqualified him for labour: this he ascribed to the united influence of fever and hard study. During the former part of his residence here, his avocations were more light and desultory, and he recovered his strength and spirits; afterwards, when he came to be engaged in the work on orthography, and the new version of St. John, which required more mental exercise, the morbid tendency to the head returned with greater violence than ever, and he was frequently obliged to resort to the means requisite for preventing apoplexy.—He was then directed by his medical attendants to adopt a vegetable regimen, from which he found much benefit, as long as he abstained from study; but this course appears to have induced such a state of general debility, that an attack of fever a few months ago almost carried him off. From this, however, he was mercifully recovered, but his mental powers remained in a state of great imbecility, and it became vain to hope he would be again serviceable without a change.

“This result, added to his experience at Batavia, afforded him sufficient evidence that he was not qualified for a life of mental application; and, from my own acquaintance with him, I am satisfied his conclusion was just. As this course of life is the only one in which he could be truly useful here, I have not hesitated to approve his proposal to remove to Bengal, where the climate and his knowledge of the language, will render him almost immediately useful in that particular line, which alone he is able to occupy with advantage.”

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20 to July 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Dover, Female Society, by Mrs. Wright	10	0	0
West Middlesex Missionary Union, by Mr. Hanson, Treasurer	100	0	2
Bedfordshire, Auxiliary Society, by John Foster, Esq. Treasurer	138	13	9
Netherlands, Auxiliary Society, by Rev. S. Müller	200	0	0
Wallingford, Collection and Subscriptions, by Mr. Field	33	6	0
Baptist Free School, Took's-court, Castle-street, Holborn, Voluntary Contributions of Children, by Mr. Kendrick	9	7	10
Camberwell, Female Missionary Association, Denmark-place Chapel	37	7	0
Ditto, Proceeds of a Sale of Fancy Work	75	0	0
Amount of Pocket Books presented by Miss H. Kiernan	7	12	6
Nottingham, Auxiliary Society, Collection and Subscriptions	133	15	2
Missionary Box at Mr. Arnold's Paper Mill, by Mr. Salmon, Hackney	3	1	10
Woolwich Auxiliary Society, by Rev. Adam Freeman	54	1	3
Dunstable, and Houghton Regis, Penny Society, by Mr. R. Gutteridge, Jun.	5	0	0

	£	s.	d.
Shrewsbury, Snailbeach, &c. by Mr. Thomas Crumpton	8	19	4
Naseby, Penny-a-Week Society, and Subscriptions, by Rev. John Mack	4	9	0
Bessels Green, Missionary Box, by Mr. Fletcher	1	0	2
Mackney, Auxiliary Society, by Mr. John Dunn, Treasurer	42	0	0
Heurietta-street, Sunday School, Missionary Box	1	8	0
Tring, Wingrave, Aston Abbots, &c. by Mr. Amsden	23	1	7
Bow, collected by a few young Ladies in Dr. Newman's Congregation	17	3	7
St. Alban's, Auxiliary Society, by Rev. W. Upton	12	0	0
Norwich, Auxiliary Society, at Rev. J. Kinghorn's	43	16	2
Young Gentlemen, at Mr. Brewer's Academy	2	3	0
Bedfordshire, Baptist Association, by Rev. J. Hindes	45	19	2
Rochdale, Auxiliary Baptist Missionary Society, by Mr. Kelsall	14	17	0
Eagle-street, Auxiliary Society, by G. Bagster, Esq.	81	4	5
Hebden Bridge, Penny Society, Half-year, by Mrs. Foster, Treasurer	15	0	0
Norton, St. Philip's, collected at Public Meeting, at Rev. Mr. Cuzner's	5	5	0
Newcastle on Tyne, New-court Chapel Auxiliary, by Mr. Fenwick	11	4	4
Missionary Box, at Mrs. Key's, Wardrobe-place	48	5	3
Kent, Auxiliary Society, by Mr. Parnell, Treasurer	1	4	6
Royston, Subscriptions, by Mr. John Pendered	109	2	7
Birmingham, Auxiliary, New Hall-street, Subscriptions, by Mr. Johnson	11	19	0
Prescot-street, Auxiliary Society, by George Morris, Esq. Treasurer	20	0	0
Bristol and Bath, Auxiliary Society, by Mr. John Daniell	50	0	0
Loughborough, Subscriptions, &c. by Rev. George Capes	100	0	0
Stoke, Suffolk, Collection, by Rev. S. Squirrel	20	0	0
Shropshire, Collected on a Journey, by Rev. Richard Pryce	3	0	0
Westbury Leigh, Collection at Public Meeting, and Subscriptions, by Rev. T. Gough	45	18	0
Carter-lane, Auxiliary Society, Moiety of Funds, by Miss Jane Burlis, Treasurer	23	4	0
Chatham, Ladies' Society, at Zoar Chapel, by Mr. Chin	21	4	3
'Dying Bequest of a little Boy, Twelve Years of Age,' by Rev. J. Chin	12	0	3
Lion-street Female Missionary Society, by Mrs. Chin	1	0	0
Sheerness, Friends, by Rev. Mr. Blakeman	60	0	0
Little Alie-street Sunday School Children	0	5	0
Female Auxiliary Society	1	10	0
	13	11	0
Small Subscriptions at Fen-court, by Mr. Stanger	15	1	0
Collected by Mrs. Elvey	1	2	6
Part of a Collection at York-street, Walworth, by Rev. George Clayton	13	0	0
Church-street Auxiliary, by Mr. R. Pontifex	31	0	0
Lady's Missionary Box, by Benjamin Shaw, Esq.	42	16	3
Dorman's Land, Subscriptions, by Rev. Mr. Chapman	1	16	6
Irthlingborough, collected at Missionary Prayer Meeting, by Rev. J. Allen	12	0	0
East-street, Walworth, Female Auxiliary, by Rev. R. Davis	3	11	3
Collection at Great Queen street, 23d June	15	11	10
Surry Chapel	122	17	0
Eagle-street	70	0	0
Annual Meeting	3	10	6
	84	2	7
Sheffield, Auxiliary Society, by Mr. Atkinson	280	10	1
Wincobank, Missionary Association (Miss Reads), by Rev. C. Laron	55	0	0
East Lancashire, Auxiliary Society, by Joseph Leese, Esq.	9	0	0
Shrewsbury, Collection and Subscriptions, by Rev. M. Kent	69	16	0
Bovey Tracey, Collection, by Rev. J. L. Sprague	15	0	0
Diss, Fakenham, Salehouse, &c. by Rev. J. Kinghorn	3	0	0
Bucks Association, by Rev. Peter Tyler, Secretary	19	11	9
Perth, Missionary Society, by Rev. John Newlands	52	8	7
High Wycombe, Subscriptions, by Mrs. Morris	20	0	0
Plymouth, addition to remittance, by Rev. Samuel Nicholson	1	17	0
Salisbury, Sundries, by Mrs. Saffery	1	0	6
Westerham, Ladies' Auxiliary Society, by Mr. S. Wearing	2	10	6
Part of a Collection at Rev. James Upton's	3	0	0
Sunday School Children, by Mr. E. S. Meyer	5	0	0
Norwich, St. Clement's Penny Society, by Rev. J. Puntis	0	8	0
Burton-street, Auxiliary Society, (one third of Funds) by M. Foole, Esq.	12	6	0
Amersham, Penny Society and Subscriptions, by Rev. R. May	12	1	8
Isle of Ely, Half Collection of Associated Ministers at Barton Mills	18	0	0
Isleham, Collection, by Rev. John Reynolds	3	11	6
Edinburgh, Sundries, by Rev. Christopher Anderson	6	10	0
Ilford, Missionary Association, by Rev. J. Smith	121	6	0
Colchester, Auxiliary Society, by Mr. Patmore	16	0	0
Carlton le Moorland, Collection, by Rev. W. H. Newman	16	6	5
Hemel Hempsted, Half-year's Missionary Association, by Mr. Howard	19	0	0
Missionary Box	7	1	7
	0	13	1
Harrold, Young Ladies at Mrs. Worth's School	7	14	8
Stamford Hill, collected by Miss Wilsons	1	0	0
John Deakin, Esq. Birmingham	2	4	0
Benjamin Risdon, Esq. <i>Burlingham</i> , near <i>Pershore</i>	Donation	100	0
David Renton, Esq. <i>Bromehouse Mill</i> , near <i>Edinburgh</i>	Donation	10	0
Benjamin Nice, Esq. <i>Colchester</i>	Donation	19	0
	Annual Sub.	21	0

	£	s.	d.
William Manfield, Esq. <i>Denmark Hill</i> , by Joseph Gutteridge, Esq.	Donation	10	0 0
William Sabine, Esq. by the Secretary	Donation	10	0 0
William Stone, Esq. and Family, by Ditto	Donation	5	14 0
F. M. S. by Ditto	Donation	5	0 0
Friend, by Rev. Thomas Griffin	Donation	2	0 0
Legacy of Mr. William Bennett, late of Birmingham		90	0 0
Legacy of Mr. Robert Moore, late of Alcombe, Somerset		45	0 0
Legacy of Mrs. Rebecca Hayes, late of Tottenham-court-road		58	14 0
Legacy of Mrs. William Clift, late of Westbury Leigh		5	0 0

TRANSLATIONS.

Edinburgh, Bible Society, by Rev. Christopher Anderson (2 Donations)	600	0	0
Greenock, Port Glasgow, and West Renfrewshire Bible Society	10	0	0
Friend, by Rev. James Upton	1	0	0
Suffolk, Society in Aid of Missions, by Mr. S. Ray	14	9	0

SCHOOLS.

Friend, by Rev. James Upton	0	10	0
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FEMALE EDUCATION.

John Deakin, Esq. <i>Birmingham</i> , for a Female School	15	0	0
Bessels Green, Sunday Scholars, by Mr. Fletcher	1	0	5
Friends, by Mrs. Arnold, Bankside	10	4	6
Ladies at Maze Pond, by Mrs. Gouldsmith, for Maze Pond School (including 12. 15s. from Sunday School Girls)	15	0	0
Trowbridge, Ladies' Association, by Mr. R. Wearing	23	10	0
Lyme, Two Half-yearly Payments for School at <i>Digah</i> , by Mrs. Flight	17	0	0
Colchester, Missionary Box in Miss Bennell's Seminary	1	2	7
Newcastle and Pottery, Female School, by the late Miss Thompson and Miss Wilson	15	0	0

COLLEGE.

William Hope, Esq. <i>Liverpool</i>	Donation	10	0 0
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The above list does not include Individual Subscriptions; but should any other payment have been made at the Public Meetings, which does not appear therein, it is requested that notice may be given of it by a line addressed to the Secretary, No. 6, Fen-court, Fenchurch-street.

TO CORRESPONDENTS.

Parcels of Magazines, &c. have been thankfully received from Mr. Samuel Wearing; a Friend, by Mrs. Collins; &c.